

LC

THE Instructor

MAY 1959



OUR COVER

This "wood earth" becomes a better place to live through sharing. We share our joys and sorrows, our burdens and our triumphs, and our own are made lighter. We share our gifts, and they become more precious. We share our fears, and they become less threatening. We share our complaints and even dangers if we have no protection from it. In sharing his umbrella, the little boy is performing a service for his friend; in sharing his umbrella, the man is performing a service for himself. In sharing extra joy and extra love, we are sharing extra life.

How fortunate are those who have learned this precious truth that come from sharing! The blessings will aid teachers of Course 1 with their next lesson, for July 19, "We Are Happy When We Share." See pages 163.

—Kenneth S. Bennion, page 100.

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*The noblest aim in life is to strive to
make other lives better and happier.*

"The Bravest Battle That Was Ever Fought"*

By President David O. McKay

The bravest battle that ever was fought;
Shall I tell you where and when?
On the maps of the world you will find it not;
It was fought by the mothers of men.

—Cincinnatus Heine (Joaquin) Miller.

MOTHER performs the greatest duty in all the world. I think it was Napoleon who once was asked, "What is the greatest need in the world?" He answered, "Mothers!" That is all.

A mother who instills into the souls of her children respect for one another, love for motherhood and fatherhood, renders a great service to the Church and to humanity in general. Children from such homes go out into the world as good citizens, citizens who will render the service which their parents have rendered, to fight the battles which their fathers and mothers have fought.

We talk about the greatest thing in the world — it is difficult to decide what the greatest profession is. Teachers claim that it is teaching; doctors say medical science is the greatest profession. The noblest calling, then, must be one in which the attribute of love will manifest itself not for self, but for others. It must be that calling which most nearly emulates true motherhood, the mightiest of all forces in human society. Indeed, if motherhood were not a "distinct and individual

creation," we could pause here and have all true men agree that it is the noblest, purest calling in life; and that which makes motherhood so is the Christlike element of giving her life for another. "A father may turn his back on his child; brothers and sisters may become inveterate enemies; husbands may desert their wives, wives their husbands; but a mother's love endures through all."

The element, then, that makes true motherhood divine must also permeate that call or vocation which may be distinguished by the term *noblest*. *The most worthy calling in life, therefore, is that in which man can best serve his fellow man.* It is not preaching; it is not teaching; it is not medicine; it is not engineering, nor any other vocation common among men. Each of these, though offering opportunities for service, may be followed by men actuated by the most selfish and sordid of motives.

The noblest aim in life is to strive to make other lives better and happier. Browning sounded the keynote in *Paracelsus* when he said: "There is an answer to the passionate longings of the heart for fulness, and

*For Course 1, lesson of May 10, "Mother's Day"; for Course 3, lesson of May 10, "Our Mothers"; for Course 5, lesson of May 10, "Our Mothers Are Kind and Merciful." Also, for Mother's Day program enrichment.

I knew it. And the answer is this: Live in all things outside yourself by love and you will have joy. That is the life of God; it ought to be our life. In Him it is accomplished and perfect; but in all created things, it is a lesson learned slowly against difficulty." That is a mother's love!

Fortunate is the man who may go to his mother at pleasure and share her joy in reminiscence, or again receive her blessing in reality. Thrice fortunate the boy whose living mother's companionship is a daily guide and inspiration! Thrice blessed that girl into whose life radiates constantly the pure, self-sacrificing influence of a loving mother!

But this blessing, like all others that come to us without effort on our part, is too seldom appreciated until after it is gone. Children accept mother's and father's attention, care and devotion as they accept the pure air and the glorious sunshine — just as matter of course — as something which is their due in this workaday world.

Until "Where's Mother?" receives no sweet response, do the childish minds realize how much Mother has been to them! Not until her smile and loving presence are but sacred memories do the children know that Mother held a place in their hearts that no one else can fill! It is an unfortunate phase of human nature that it is always inclined to undervalue its present blessings; that of Mother's and Father's presence being no exception.

The sweetness as well as the greatness of motherhood lies in the overcoming of self-love by Mother for her children. By nature, the true mother is self-sacrificing. She is ever giving something of her life to make another either happier or better.

The beginning of motherhood is but the entrance into the Valley of the Shadow in order to bring life to another. Herein is manifest love supreme; for "greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) That some women enter into this realm impelled by less lofty motives or uninspired by any self-sacrificing thought, there can be no doubt; but this fact cannot rob the truly heroic soul of the honor due her any more than the recreant soldier forced to the conflict can deprive of undying fame the hero who gloriously offers his life for his country.

Motherhood is the one thing in all the world which most truly exemplifies the God-given virtues of creating and sacrificing. Though it carries the woman close to the brink of death, motherhood also leads her into the very realm of the fountains of life and makes her co-partner with the Creator in bestowing upon eternal spirits mortal life.

Artists may make new visions real; poets express thoughts never known before or dress old ones in a more becoming garb; engineers may transform deserts into bounteous fields and fill them with prosperous towns and thriving villages; scientists may discover new elements and, by various combinations thereof, create means contributive either to progress or destruction — all of these are in a measure revealers of unknown things; but that mother who, in compliance with eternal law brings into the world an immortal spirit, occupies the first rank in the realm of creation.

Dying and giving — giving and dying — the two great elements that make the truly heroic — these are the Christlike virtues that make motherhood sublime as she "fights the bravest battle that ever was fought."

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Israel! do you know?*

By Elder LeGrand Richards

ISRAEL! Do you know why the Lord made so many great promises unto the House of Israel?

Do you know the Lord promised your forefathers, Abraham, Isaac and Jacob, that through them and their seed "shall all the nations of the earth be blessed"?

Do you know the Lord changed Jacob's name to "Israel" and that, therefore, all of his descendants are "Israelites"?

Israel! Do you know the House of Israel was divided into two great kingdoms — the kingdom of Judah and the kingdom of Israel?

Do you know that since Israel was divided, they have never been reunited to this day?

Do you know the kingdom of Judah and the kingdom of Israel, headed by Joseph and his seed, must be reunited before the Lord can fulfill all of his promises to the children of Israel?

Do you know that, during the long separation of the kingdom of Judah and the kingdom of Israel, Joseph was given a new land in "the utmost bound of the everlasting hills," or the land of America?

Israel! Do you know that, because of the division in the House of Israel, and because of their separation one from the other, the Lord commanded Ezekiel, a prophet in Judah, to keep a record of His hand-dealings with each of these two great kingdoms?

Do you know one record was referred to as the Stick of Judah (the Holy Bible), and that the other record was referred to as the Stick of Joseph? The Stick of Judah has been with us through the years, but do you know that only recently the Lord has brought forth the Stick of Joseph and joined it with the Stick of Judah? The Lord has made the two records as one in His hands

for the purpose of establishing His kingdom in the earth in these latter days, preparatory to reuniting the kingdoms of Judah and of Israel into one great kingdom.

Do you know the Stick of Joseph contains many promises to the seed of Judah which will help them to accomplish all the Lord has decreed concerning them in the latter days?

Do you know the Stick of Joseph contains such valuable and definite information for the seed of Judah, concerning their promised Messiah, that they need no longer be confused or in doubt as to His identity?

Israel! Do you know the Lord promised, through Jeremiah, another prophet in Judah, that in the latter days He would "make a new covenant with the house of Israel, and with the house of Judah"?

Do you know the Stick of Joseph names the "choice seer . . . like unto Moses" whom the Lord promised to raise up "in the latter days," and through whom He promised to establish His "new covenant"?

Israel! Do you know the Stick of Joseph makes it clear that "before the coming of the great and dreadful day of the Lord," as predicted by Malachi, a prophet of Judah, the Lord would establish His New Jerusalem in the land of Joseph (America); that He would gather the seed of Judah back to the land of Palestine; that through the blessings and help of the Lord, Judah would rebuild the city of Jerusalem as of old?

It seems indisputable that the kingdom of Judah and the kingdom of Israel must come together with one heart and one mind, that the promises of the Lord and the word of prophecy may be fulfilled and that truth may be established in the earth.

Are we not living "in the latter days" when so many of the prophecies of the prophets of Judah and other prophets are to be fulfilled?

Come — let us reason together and happily discover our common objectives — discover that neither Judah nor Israel can say, one to the other, "I have no need of thee."¹

*For Course 29, lesson of July 5, "How Gathering Is Taking Place"; and for Course 11, lesson of July 12, "The Gathering of Israel."

¹From *Israel! Do You Know* by LeGrand Richards, copyright 1954 by Deseret Book Company, pages 1-3. Reprinted by permission.

GATHERING OF ISRAEL IN PALESTINE

Latter-day Saints teach that there will be two gathering places, one on the American Continent and one in Palestine. The following chart indicates, by country, the number of immigrants to Palestine from May 15, 1948 to April 30, 1958:²

Eastern Europe:	
Rumania	124,496
Poland	140,257
Bulgaria	38,708
Czechoslovakia	18,402
Hungary	22,756
Other Countries	14,794
Total	359,413

Western Europe:		Africa:	
Germany	9,275	Morocco	156,425
France	5,040	Tunis	
Austria	3,201	Algeris	
Greece	2,179	Lybia	32,232
United Kingdom	3,153	South Africa	1,039
Italy	1,681	Ethiopia	83
Belgium	1,329	Egypt	34,567
Holland	1,507	Other Countries	197
Sweden	474	Total	224,543
Other European Countries	1,278		
Total	29,117	America:	
		United States	2,914
		Canada	436
		Argentina	3,833
		Brazil	1,130
		South America	2,013
		Total	10,326
		Australia:	265
		Not Specified	20,416
Total	259,904		

²Data supplied through courtesy of the Embassy of Israel, Washington, D. C.

"Should I Tell on My Friends?"*



Whether imprisoned or free, youth needs to know the answer.

Jesus said, I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.
—John 17:15.

I HADN'T been to high school long until I discovered there was one thing that meant a lot to me — whether or not I was *accepted* by the gang. I wanted that recognition, and I did become an accepted member.

I must admit, however, that I had something of a problem. I remember the time one of our gang was caught while all of us were stealing hub caps. He took the rap and never told the names of the rest of us. Two things bothered me. One was the fact that he was the only one that got punished, and the other was that we did something against a principle that I *knew* was important.

Every time I passed Mr. Jones' automobile I felt guilty. But at the time the gang said anyone who was afraid to take the hub caps was a coward. And after all, who wants to be called a coward? Joe, our leader, said, "Now, remember, if anyone gets caught, he won't tell on the rest of us." I wanted to belong to that gang, so I vowed right then that I wouldn't tell.

It's funny how little things can lead to big ones. The second time we stole it was easier than the first time. But I was still bothered. My behavior contradicted my principles. Frankly, I considered myself to be something of a hypocrite; and it was hard to pray for His Spirit to be with me or to ask Him to help me answer my prayers.

*For Course 9, lesson of July 19, "Alma, the Courageous Missionary"; and lesson of June 7, "The Good Leave the Evil"; for Course 5, lesson of September 6, "Am I My Brother's Keeper?"; for Course 13, lesson of September 20, "Joy, the Goal of Life"; and for Course 25, lesson of May 31, "Ideals Control Effort."

It is a wise person who knows himself well enough to reject the temporary satisfactions of the ways of the world when they conflict with the ways of our Heavenly Father, because His ways give the most intensive and eternal satisfactions.

The following statement was written by Reed H. Bradford, chairman of the University Standards Committee at Brigham Young University, from incidents encountered by him in dealing with teen-age members of the Church. This is a true incident. The names have been changed to protect persons involved.

One day I saw Joe in the bookstore. I was buying some books, but found I didn't have enough money to pay for them. I told Joe I didn't have enough and asked him to loan me some.

He said, "Don't be stupid. They don't watch the checkstands very closely. Just put them under your coat, and you won't have to pay anything." At first this seemed to me to be going a little too far. Then Joe said, "What's the matter with you? Are you a coward?"

That did it! I put them under my coat, paid for a candy bar and walked out. But they were watching me more closely than we had thought and picked me up on the outside. I was caught red-handed with the books.

I was taken before a committee and was surprised when they said they wanted to help me. I thought their purpose was to punish me. After a few questions, one of them asked me what I thought of my Church. Now don't get me wrong. I grew up in the Church, so right off I told them I believed in it.

He said, "Do you believe that you are your brother's keeper to some degree?"

"Sure I believe it," I said. "Isn't this one of the basic teachings of the Church?"

The next question really put me on the spot. I had told them that if my friend hadn't called me a coward, I probably wouldn't have stolen those books. Then the man said, "Since you believe you are your brother's keeper, you'll be willing to go to your friend and ask him to come in. Because if you don't, he will probably go right on influencing other people to become thieves; and by the time several generations have passed, there may be hundreds of thieves because of his actions and influence. If he is unwilling to come, we are asking you to give us his name."

What was I to do? This was one of the toughest decisions I had ever made. I asked them what would happen to Joe if he refused to come in and I did give them his name. They told me he would be brought in just as I was and an attempt made to help him understand the importance of the principle he was violating. They further assured me that his name would be revealed to no one but the committee. "You see," they said, "it isn't just Joe we are worried about,

(Concluded on opposite page.)



The Last Supper

“... And Always Remember Him...”*

IN one of the Sunday School conventions, the central theme concerned reverence in the worship service.

One of the teachers said: “There is no need for noise and irreverence during the worship service if the children—and the older people, too—can be taught the significance of the sacrament.

*For Course 19, lesson of July 5, “The Sacrament of the Lord’s Supper”; for Course 3, lesson of May 31, “We Take the Sacrament”; and for Course 27, lesson of August 23, “Sacrament of the Lord’s Supper.”

“Some months ago I was so much distressed by the confusion that I gave the matter much prayerful thought. The next Sunday I spent five minutes retelling my students about the Last Supper. They seemed to be quite impressed. For several weeks afterward we spent just five minutes at the beginning of every class period talking about the sacrament. We all memorized the blessings on the bread and the water. I

did not scold my students about their behavior, nor did I say why we were devoting extra time to this study of the sacrament.

“One morning the superintendent said to me: ‘Sister Andrews, whatever are you doing to make your class so quiet during the sacrament service? It stands out like an island of reverence and good conduct in the midst of confusion.’”

—Kenneth S. Bennion.

“SHOULD I TELL ON MY FRIENDS?”

(Concluded from opposite page.)

but the other persons whom he influences and the school and Church which, to some degree, he represents.”

Seeing how troubled I was, they told me to take all the time I needed to arrive at my decision. As it turned out, it was to take me a long time, but they had started me thinking. For the first time in my life I began to understand an important principle of Christianity. I hadn’t realized until now how important my behavior was, not only in my own life, but in the lives of others. I began to see why it was important to be my brother’s keeper.

I liked Joe, so I went to him and told him what had happened and what was going on inside me. I told him I had discovered that *status with the Lord meant more to me than status with the gang*. “I don’t like to steal,” I said, “and I don’t like to see you steal, Joe, so I would like you to go to the committee and make good your thefts at the school.”

At first he laughed at me. “It’s nobody’s business if I want to steal,” he said.

“You’re wrong, Joe,” I replied. “How would you

feel if someone stole from you? If everyone becomes a thief, then no one is safe. We would all be locking our doors and would never be able to trust anyone. This is no way to live.” When I finally told him that he would either go to the committee or I would give them his name, he knew I was serious. You see, I had decided to live my life according to His principles.

Joe didn’t see the committee, so I gave them his name. This time I didn’t think of it as telling on someone. I revealed his name because I wanted to stop this pattern in his life. I didn’t want him to teach a lot of other people to become thieves, and I wanted him to know a greater kind of happiness.

I knew Joe wouldn’t understand what I had done, but I went out of my way to try to be his friend. At first, he would have nothing to do with me. But sometime later he finally spoke to me again. He told me he had been treated with respect by the committee and that they had leaned over backwards to try to give him an understanding of an important principle.

I was sure that in time Joe and I would become good friends again—only this time we wouldn’t be thieves. We would try to be worthy of a divine companionship which would yield us an everlasting joy.

"Except a Man Be Born again..."*

By Gerrit de Jong, Jr.

THEOLOGIES based on belief in Deity may be classified as theistic and deistic. The deist believes that God stands apart from the affairs of man; i.e., God leaves man more or less to his own devices. The theist, contrariwise, believes in a personal God who stands by to help man in his efforts to make the most of his earthly life and to gain salvation hereafter. The fundamental concepts that underlie Mormonism, such as continued and modern revelation, the restoration of the Gospel, and others, mark our theology as completely theistic.

When we choose the way we will go, the kind of lives we will live, and the goal we will strive to attain, what idea is of the greatest import to us? We should realize that the Lord has placed us on this earth to provide for us the opportunity to develop to the utmost of our potentialities. For that specific purpose this earth was created. We could not have had the beneficial experiences and opportunities we are now enjoying here, but for the love and concern of a gracious Heavenly Parent.

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; . . . (Abraham 3:25, 26.)

Latter-day Saint teachings make it clear that we are not abandoned when we undertake our journey through this earth life. The Lord has from earliest times kept in touch with us, His children, and given us all the direction and guidance we can profitably use. In fact, through His Only Begotten Son, Jesus Christ, He has given us the Gospel. The Gospel to which we of the Church are committed is the plan of life that our Heavenly Father would have us follow.

What is the primary purpose in giving us this divine plan? Some would have us believe that it is given mainly so that God might be glorified. This is a mistaken notion. The primary purpose for giving us, His children, the best possible plan to follow is to benefit us and to help us in our quest for eternal life. None of the commandments of God ever given is an arbitrary imposition of a willful Deity. All people of experience have long since learned that all commandments and

laws given by God to man, all obedience exacted, all duties and obligations imposed are without exception given for one outstanding purpose — the promotion of the happiness, progress, and well-being of His children.

It is true, of course, that whenever we increase our happiness as the result of accepting the precepts of the Gospel, the joy and happiness of the Lord also are thereby increased; but this is not the reason why the commandments were given in the first place. The primary reason for the formulation and statement of any divine law to be obeyed has always been that God wanted to help us attain the maximum of happiness.

Earthly parents do not "lay down the law" merely to exercise arbitrary authority over their offspring. Parents help in the shaping of their children's behavior patterns because their greatest interest is the happiness of their children. Intelligent children gladly accept and try to follow any advice or direction they can get from their parents. O that all of us as Heavenly Father's children were intelligent enough to show a similar inclination toward following His directions!

We are never compelled in any way to keep the commandments of God. Whenever we do keep any of them, it is because we have learned that to render obedience is an opportunity to be sought rather than an obligation to be avoided.

We are all sinners, for knowingly or unknowingly we go contrary at times to the commandments which God has given to direct us. We do many things that the Lord has told us not to do, and we fail to do many things which we should do. Even though we try to shape for ourselves the ideal life, we never quite bring our everyday behavior pattern into harmony with the divine plan. Try as we may, of ourselves we lack the power to keep free from sin. We find saving grace in the recognition of the fact that we constantly fall short of our best ideals.

It is the first step toward overcoming our sins — to become aware of and to acknowledge the wrongs we commit. Faith in Christ will give us the strength to face squarely our wrongdoings, for it was He who promised us forgiveness. The promise was conditioned on repentance, however, not gratuitous.

When we realize wherein and how much we fail, humble ourselves before the Lord, acknowledge our shortcomings and admit our dependence upon Him,

*For Course 27, lesson of July 5, "Sin"; lesson of July 12, "Overcoming Sin Through Repentance"; lesson of July 26, "The Meaning of Baptism"; lesson of August 2, "Questions on Baptism"; lesson of August 9, "The Remission of Sins." For Course 21, lesson of September 20, "Baptisms That Were Accepted." For Course 19, lesson of May 17, "Baptism."

it is relatively easy for us to resolve to do better and to do good rather than evil. In our attempt to repent we should make sure to go the whole way. Half-heartedness or vacillation will not do. With all our souls we should devote ourselves to our new ideal



Being born again of water is necessary for salvation.

— that of drawing nearer to the Lord and remaining steadfast in doing right.

It may take many starts and much patience and persistence before we finally feel that we are headed in the right direction; but, if we will keep undiminished our faith in the Savior, His spirit will abide with us and give us the needed strength to overcome all evil. We can receive the complete forgiveness which Christ has promised us only if we show complete repentance.

The Church can be of great help to us in our avowed effort to improve our lives. Since we are social beings, we cannot achieve the fulfillment of our lives by ourselves. The medieval ascetics who withdrew from the world to "serve the Lord" more fully by denying themselves the association of fellow men missed the idea completely. We need the mutual help we can give to, and receive from, our brothers and sisters in the Church; for they are the ones who have banded together around the common ideal of overcoming sin through "faith unto repentance."

The Church furnishes us the best opportunity to study the Gospel systematically and regularly. Without studying the Gospel, we can never know and understand it. Without proper knowledge of the Gospel, we can never hope consistently to apply its principles in our everyday lives. Through these contacts and experiences, we learn how to repent and overcome our sins.

The Church, in addition to giving us the teachings we need, prescribes activities through which we can put into practice what we have learned. Necessary ceremonies, rites and rituals can be had only by those who are and remain active in the Church and its work.

Our Father in heaven has promised repeatedly that He will recognize prescribed ordinances performed by

the righteous. Religious ceremonies, even though administered by authority of the Holy Priesthood, should be outward formalities that accompany an inward feeling of reverence and worship. All ritual should grow out of a pronounced spiritual longing or yearning to draw closer to God. They must be indicative of an inward genuine intensification of the spirit, a deepening of religious experience. Unless it is, the Lord is not bound to recognize it.

According to the scriptures, it is impossible to be saved without being baptized. But baptism, even when performed by the priesthood in the authorized form, does not automatically bring remission of sins. Unless true repentance has preceded it and the need of having one's sins forgiven is sincerely felt, baptism will be an empty ritual. On the other hand, baptism can be, and should always be, symbolic of real spiritual elevation and regeneration. Such meaningful symbols aid us in truly worshipping our Heavenly Father and strengthen our determination to live in accordance with the Gospel of Jesus Christ.

And what is the true meaning of baptism? We who submit to baptism witness to our Father and to all the world that we have made up our minds to follow with all our might, mind and strength the plan of life suggested in the Gospel of Jesus Christ. The Lord promises us remission of our sins and accepts us as members of the Church and Kingdom of God. This promise and blessing also readies us for the reception of the Holy Ghost. We who are baptized in turn promise our best efforts in continuing our faith in Christ, the Redeemer of the world, whose name we take upon ourselves. We also testify to our determination to be a true disciple of our Lord and Savior.

To be a true disciple means that we are going to do all we can to learn more and more about the Gospel in order to apply in our everyday lives every principle of the Gospel as far as we understand it. Consistency in dealing honestly with our fellow men, and significant activity and taking of responsibility in the Church, through which the work of the Lord is promoted, are minimum essentials in such a program. Anything less than that on the part of those of us who are baptized would leave the covenant made between us and Deity without force.

One of the most encouraging ideas to reach us through studying the Gospel of Jesus Christ is that we can progress eternally if we exert ourselves. What glorious possibilities the principle of eternal progress holds out to us will never be fully understood until we grasp the efficacy of the principle of repentance. If we expect to profit through "eternal progress," we must not delay in repenting daily from any wrongdoing or shortcoming of which we are guilty, no matter how slight it may seem. Remember, "... the race is not to the swift, nor the battle to the strong." (*Ecclesiastes* 9:11.)



Clifford tells a flannelboard story. When the Forsgrens have a recitation or talk to give in Church, they try it at home first in the family hour.

"they

LIKE adroit jugglers, Seth and Marco Forsgren keep in the air many clever ideas of different shapes and sizes. Visitors to the Forsgren family hour have nothing but admiration for Seth's and Marco's dexterity in handling their children to accomplish planned objectives.

These two young parents represent an important segment of the arriving generation of parents. They are well along in having fixed goals for themselves in rearing and training their children to assume tomorrow's responsibilities.

The Forsgrens of Nampa, Idaho, are working not only to make this a better world materially, but also to make the people in this world, better people. And they have started right at home with their handsome group of five: Clifford 9,



Every talk calls for preparation. John (left) is aided by his family in gathering some information and material that will be useful in his talk.



With his talk outlined, John stands before the family and then makes his presentation.

*For Course 25, lesson of July 5, "Problems in Learning the Gospel"; for Course 1, lesson of August 2, "We Can Do Many Things at Home"; and for Course 1a, lesson of May 31, "People Have Homes."

try it at home first" ^{*} *By Harold Lundstrom*



A family hour story is found by Annette and her mother. By reciting it, the girl's Gospel understanding is increased.



After an evening of helping one another, all gather in a circle to play a favorite game.

Annette 8, John 6, Patricia 2, and Tamara, 10 months.

Saturday night is, indeed, the Forsgren "Family Fair" of talents. Whether it be saying the opening or closing prayers or singing the songs which help little hearts express themselves, everyone has his part to perform.

To the program is added a delightful and clever approach for learning Sunday School lessons. Stories are told involving future Sunday School lessons. There are recitations of parts to be played on coming programs, 2½-minute talks are given first to a helpful family, and scriptures to be memorized are recited. Sacrament gems fit into this part of the program, too.

Father Seth neither parades the fact nor hides it that this Sunday School training at home is close to his heart. He is superintendent of the Nampa Stake Sunday Schools, a practical young man who has learned the value of living what he preaches. As a vocational agricultural teacher in the Nampa High

School, Brother Forsgren knows that learning can be fun if it is done in the Sunday School way. "And what better place," he asks, "than in our wonderful, exciting family hour?"

Backing him up with ideas, enthusiasm, work—and plenty of refreshments that win prizes in the opinions of the family's junior members—is Mother Marco. A member of the Nampa Stake Primary Board, she, too, knows how much fun there can be in learning correct principles.

To keep this lively group headed in the right direction at all times, there is a need for correlation of activities which comes in the "business" part of the home evening. Stars are awarded for jobs well done. Family trips, picnics and holidays are planned.

There is a family bulletin board which keeps everyone informed. (Those who can read, read to those who can not.) Here are posted new assignments for school, house, yard and Church work. Also listed are "follow-ups" to be completed.

Certainly one of the most unusual

ideas is the Forsgren "penalty box." Any member of the family who fails to measure up to his responsibilities is "sentenced" by a family court to the "penalty box."

The idea is similar to the penalty box of ice hockey. Any infraction of the rules, and the player goes out of the game for a given number of minutes, handicapping his team by having fewer players on the rink.

At the Forsgrens, anyone "sentenced" to the "penalty box" withdraws from the family fun for a certain period. To be denied participation in the Forsgren family hour is, indeed, a punishment because of all that fun that is missed.

Even if the children are too young to realize it, the five Forsgren youngsters are learning ideas, principles, manners and convictions which will guide them throughout their lives.

Seth and Marco Forsgren are indeed dedicated parents who love and cleverly accomplish their duties as father and mother of five wonderful children.

Whether launching a life
or a satellite, . . .

NOW IS FOREVER*

By Henry Eyring

RICKY NELSON, son of Ozzie and Harriet Nelson, while on location in Arizona for the filming of "Rio Bravo," expressed the teenager's concern over adult criticism.

The *Deseret News and Salt Lake Telegram* quotes him this way:

"As far as I have been able to find out, older people have been complaining about the wildness of kids for centuries. My father insists his generation was exposed to the same type of criticism that we are today. I just don't understand why the accused so often have turned into the accusers."

Ricky, just by growing older your father's generation has learned some things that they did not understand at your age and that you do not understand now. You will never quite understand your father until you stand in his place. Because he is so anxious that you avoid his mistakes, he must try to help you. Be patient with him as you expect him to be patient with you.

A month ago, like Daniel of old, I was thrown to the lions. I was sent to teach a Sunday School class of 20 fine, upstanding 12-year-olds. To their credit they knew the Articles of Faith backwards and forwards and were fair on Church history and excellent on the Bible stories they had been studying.

On the other hand, most of them were completely uninhibited with regard to talking and expressing themselves generally; and any manners they may have been taught were, for the time being, forgotten. When I talked fast enough on subjects that interested them, I could be heard above the uproar. Finally, since love and kindness were clearly wasted on them, only stern measures remained to be tried.

In a voice that betrayed my agitation I told them

*For Course 13, lesson of July 19, "The Gospel"; and lesson of May 24, "Obedience." For Course 25, lesson of June 14, "Problems in Learning the Gospel"; and lesson of August 30, "Growth Toward Religious Maturity"; and for Course 29, lesson of September 27, "Where Is Man Going."

to keep still. This surprised and quieted them, and I was able to proceed. With firmness and fast talking and with frequent questions, we then had a fairly pleasant time the rest of the hour.

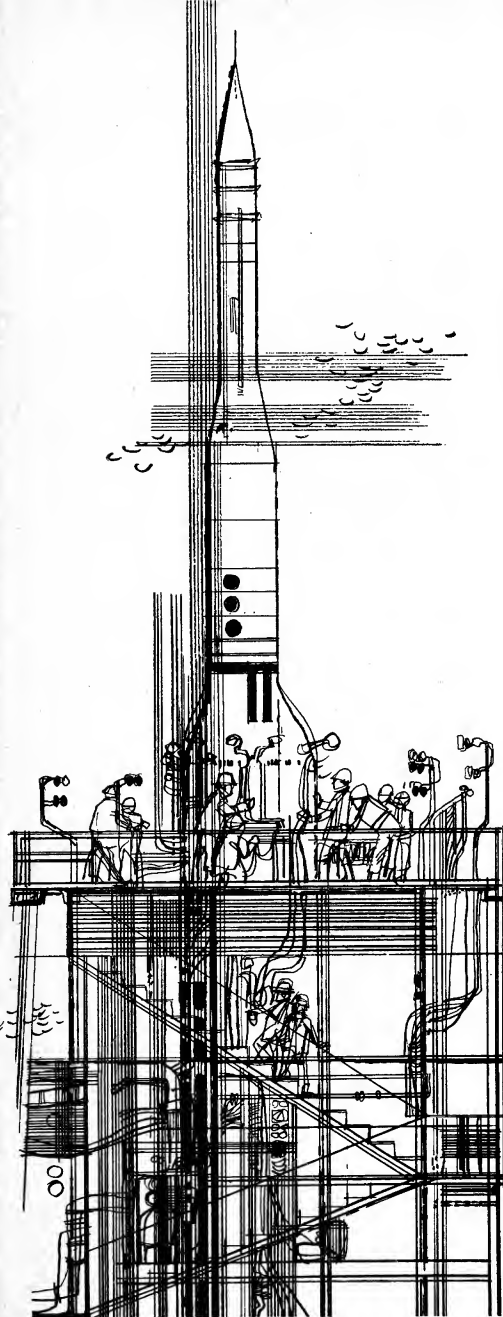
Concerned as to what they would tell their parents, I explained to several fathers what had happened. All said they had heard nothing of it from their children. Apparently this experience which was unnerving to me was not even worthy of comment by the children.

Having taught graduate students in college for 30 years, I was surprised how much I did not know about 12-year-olds. However, my mind was filled with compassion for all the untrained teachers who are in rooms each Sunday morning with 20 to 30 ungoverned dynamos. Lots of class participation seemed to solve the problem. The students liked to tell the lesson stories themselves and to answer questions. It was surprising to me to see that they listened fairly well to each other.

I have always loved our bishops for their long hours of selfless service. I now add to those I honor and love the dedicated teachers of 12-year-olds.

Actually I would welcome returning to the fray, since I am sure the key to success lies in giving the students the initiative in some closely regulated fashion. It is heartening to have seen a lot of other 12-year-olds grow into fine men and women. Although these 12-year-olds are not ready for a philosophical exposition of Gospel principles, they will be ready for this when they are 16. My experiences with this class have led me to formulate such a statement which I hope may appeal to the students who are just a little bit older.

The Gospel answers for me the why about the world and about my existence, much as science answers the how. Life loses most of its meaning unless we have a satisfactory answer as to where we came from and where we are going. We believe that as intelligences we have always existed. In a pre-existent state we became the spirit children of our Father in heaven.



***The failure of a single part
to operate properly can mean failure
of the whole enterprise***

When the Council in Heaven was held, we elected to accept earth life as a period of growth and development and probation. We were born into the world having our free agency; i.e., with the right to choose to do either good or evil.

Death is not the end but only brings a transfer of our activities, and in due course our spirits will be clothed with a resurrected body. Our position in the hereafter will depend upon our conduct here, and we can continue to grow more perfect in goodness, wisdom and knowledge throughout the eternities.

Earth life has its great significance as the bridge between these two eternities. In undertaking any journey, the destination we reach depends on the road we take, how well we make our plans and how vigorously we carry through.

The Gospel is the Lord's plan for the journey. Because we have our free agency, we can accept or reject it. Finally, even if we accept the Gospel plan, we can carry through in a way that will get us into the celestial kingdom or we can reap an eternity of vain regrets for what might have been.

In this age of space travel, we are reminded every day of the painstaking care that goes into the launching of a satellite which is to journey out into the unknown. When a man is placed on the satellite, this meticulous care will be increased by an order of magnitude. The "count down" now is a check, item by item, to be certain that every device is operating according to plan. The failure of a single part to operate properly can mean failure of the whole enterprise. In our fastest planes the motto might well read: "In a jet you make but one mistake."

Is it strange then, that in the journey of life we are expected to comply with certain ordinances and live in accord with Gospel principles? If we do not do this, we will always regret it. Some choices we make right now are forever!



RACING RAILS THAT UNITED A NATION ... IN UTAH *

SALT LAKE CITY

By G. Robert Ruff

THE stoic Chinese coolies, rationed on rice, and driven hard by Crocker and Strowbridge, had lifted the Central Pacific's ladder of rails up the steep slopes of the Sierras. They had chiseled their course inch-by-inch along and through the granite cliffs, laboring in snows like those that had stopped the Donner Party a score of years before. They had worked their way — faster now — across Utah's sun-seared salt desert, racing with rails to win government subsidies for every mile they could come east before the rival Union Pacific intercepted their course.

Meantime, the builders of the Union Pacific sought the same subsidies in loans and land grants for each hard-won westward mile. They had pushed west from Omaha, conquering Indians and Rockies en route, and had confidently surveyed a route to the eastern slopes of the Sierras on the California-Nevada border.

On the 8th of March, 1869, they rolled triumphantly into Ogden, Utah, which became a railroad boom town almost overnight. The Irish rail gang was met with enthusiastic celebration, that including a procession, speeches, and banners proclaiming, "Hail to the highway of nations! Utah bids you welcome!"

Their Ogden pause was brief. The Union Pacific crews pressed northwest to meet their competitor some eighty-five miles farther on:

The place was "Promontory" — a name virtually unknown until now. The time was high noon. The date was May 10, 1869. Across America, knots of impatient people waited at telegraph stations for the dramatic signal that would mark the completion of the long-awaited transcontinental railroad. At San Francisco, a 220-gun battery was primed to fire simultaneously with the driving of the last spike.

California's Governor, Leland Stanford, who was one of the Central Pacific's "Big Five" backers,¹ had

¹For Course 11, lesson of July 5, "The Church and Industrial Enterprise."

²Huntington, Stanford, Hopkins and the Crockers.

arrived by special train from Sacramento, bringing with him a railroad tie made of highly polished California Laurel, a special spike of gold, and a silver sledge to drive it with.

The elegant "last tie" had a silver plate on its face bearing this inscription: "The last tie laid on the completion of the Pacific Railroad, May 10, 1869."

In offering a silver spike for the ceremony, Nevada's representative said, "To the iron of the east and gold of the west, Nevada adds her link of silver to span the continent and wed the oceans."

Presenting his spike of alloyed iron, silver and gold, Arizona's governor said, "Ribbed with iron, clad in silver, and crowned with gold. Arizona presents her offering to the enterprise that has banded the continent and directed the pathway to commerce."

The California spike — the last to be driven — was made of 23 twenty dollar gold pieces. On the head was engraved "the last spike" and on the sides the words: "The Pacific Railway, first ground broken Jan. 8, 1853, and completed May 10, 1869. May God continue the unity of our country as this railroad unites the two great oceans of the world." Standing by to add color to the ceremonies were four companies of infantry and a regimental band from Fort Douglas.

The wood-burning, bonnet-stacked "Jupiter" of the Central Pacific moved cowcatcher-to-cowcatcher with the Union Pacific's slender-stacked, coal burning "Number 119." Bret Harte's verse catches the spirit of the historic day:

What was it the engines said,
Pilots touching — head to head,
Facing on the single track,
Half a world behind each back?

On that same day in Salt Lake City, another celebration was held. Part of the program was a reading of the 1852 petition of the Legislative Assembly of the Territory of Utah to the United States Congress urging that a transcontinental railroad be constructed. Utah's Legislature — overwhelmingly Mormon in its officers and membership — had been first among the Western States and Territories to send such a petition.

The Mormon Pioneers had traced for hundreds of miles the track of the transcontinental railroad, sometimes going out of their way to seek the best route for such a road. And the Mormon people had helped build the road grade for some fifty of the most rugged and difficult miles of the Union Pacific's route through the Wasatch Range, as well as two hundred miles of the Central Pacific route.

President Brigham Young had said, "Point out the

path; and we will tear down the rocks, pierce the mountains, fill up the valleys and make a pathway for the iron horse."² Are these the words of a man who "viewed with alarm" the advent of the railroad — as his critics claimed? When this matter was mentioned to President Young, he is reported to have replied, in substance, that he would not give much for a religion that could not stand the advent of a railroad.

In their mountain retreat, rimmed by the Rockies and the Sierras, early Mormon settlers had received the temporary isolation and freedom from persecution that they needed to heal their wounds and consolidate their



After driving the last spike on May 10, 1869, "Jupiter," Central Pacific's engine, touched Union Pacific's engine, No. 119.

culture. As George Q. Cannon said, "We had suffered, and were glad of an isolated retreat where we could dwell in peace and quietness for a season." But a season was all they ever wanted or needed. Now strengthened by their adversities and growing in numbers, the Mormons wanted to be better known. They felt that more widespread understanding of their faith and their people would help dispel the prejudice against them. They welcomed the railroad as a means to this end, as well as a benefit to the state and nation.

Although the benefits of the transcontinental railroad should have been as clear to all men as they were to the Latter-day Saint Church leaders, the planning and implementing of such a road proceeded at a slow pace and with much opposition.

After many petitions to Congress and mounting public pressure, in July of 1862 President Abraham Lincoln signed the Pacific Railroad Act, which provided for extensive government subsidies to the railroad builders. The Civil War gave final impetus to

the project, which President Lincoln had termed a "military necessity."

Upwards of 25,000 men and 6,000 teams were employed in the building race of the two great railroads.

The residents of the Salt Lake Valley — Mormons and non-Mormons alike — were disappointed when the rail route bypassed them to the north. Brigham Young had promised that if the railroad did not take the southern route and pass through Salt Lake City, as they had all hoped it would do, the citizens of Salt Lake would build a branch line to bring the railroad to them. They did just that! They lost no time after the meeting of the rails at Promontory. In the same month Brigham Young and his associates organized the Utah Central Railroad; for which President Young drove the final spike on Jan. 10, 1870.

By 1875 Utah was cobwebbed with many rail routes — some large and some very small. Most of them were designed to open up Utah's treasure chest of vast mineral and agricultural wealth, and all aided the growth of the state.

But no event in Utah's history as an important rail center can match the historic moment when East and West were united with the twin bands of steel at Promontory, Utah.

For the Mormons, the railroad meant better living standards and a speedier route for missionaries who were going to the far places of America and the world. It meant a strong link of communication with the outside world that would someday bring about a better understanding of their faith — and the devout people who had sacrificed so much for it.

ECHO CANYON³

1st Verse:

At the head of great Echo, there's a railroad begun,
And the Mormons are cutting and grading like fun;
They say they'll stick to it until it's complete,
For friends and relations are longing to meet.

Chorus:

Hurrah! hurrah! The railroad's begun,
Three cheers for our contractor, his name's Brigham Young.
Hurrah! hurrah! We're honest and true;
And if we stick to it, it's bound to go through.

6th Verse:

The great locomotive next season will come,
To gather the Saints from their far distant home,
And bring them to Utah in peace here to stay,
While the judgments of God sweep the wicked away.

³Pioneer Song Book, arranged by Alfred M. Durham; second edition, 1940; pages 196, 197.

²Roberts, B. H., *Comprehensive History of the Church*, Vol. V; 1930 edition; Deseret News Press publisher; page 244.

ALMA speaks to the

Excerpted by Kenneth S. Bennion
from an article by Elder John A. Widtsoe

The late Dr. John A. Widtsoe, scientist, educator, and an apostle of the Lord in this dispensation, was an ardent student of the Book of Mormon. In 1927 he wrote a stirring article about the great Nephite prophet, Alma, for the IMPROVEMENT ERA. By permission of the ERA, we reprint the following condensation of that article.

—Kenneth S. Bennion.

HEROIC figures move upon the pages of the Book of Mormon. Simply and directly, these characters are pictured as human beings, frail or powerful, faulty or well-nigh perfect. As their labors are recounted, the fascinating story of Book of Mormon times and people is unfolded.

Among Book of Mormon characters, Alma, the son of Alma, stands out with unusual distinctness. Indeed, so universal was Alma's character that his life story carries over living lessons into our day.

We hear of Alma first in his young manhood, about one hundred years before Christ. He is then thrown abruptly upon the screen of history as "... a very wicked and idolatrous man." (*Mosiah 27:8*.) Apparently, he was not content with quiet unbelief, but went about with a group of like-minded companions, actually "... seeking to destroy the church, and to lead astray the people of the Lord..." (*Mosiah 27:10*.)

Alma's gifts of leadership and his convincing personality were evident from his youth, for:

... he was a man of many words, and did speak much flattery to the people; therefore he led many of the people to do after the manner of his iniquities. (*Mosiah 27:8*.)

It is not a pretty picture — a headstrong and rebellious son attempting to destroy that for which his father had labored all his life.

While Alma was engaged in his unholy endeavor, the Lord reached out for him. An angel appeared amidst the trembling of the earth and, with the voice of thunder, bore witness to him and to his associates of the existence, power and authority of God, and of the ultimate triumph of God's holy purposes.

At once, Alma turned from wickedness to righteousness. For said he:

I have repented of my sins, and have been redeemed of the Lord; behold I am born of the spirit. (*Mosiah 27:24*.)

From this time, he stands as one of the greatest prophets of Nephite days.

In his old age, speaking to his son, Helaman, Alma

*For Course 15, lesson of July 5, "Alma and His Problems"; and for Course 9, lesson of July 26, "Alma, the Great High Priest."

recounted the deeds of his early years, and told of his bitter regret that he had ever been in the bondage of Satan. He said:

Behold, I say unto you, wickedness never was happiness. (*Alma 41:10*.)

Down the years comes Alma's warning to keep from sin.

At the same time he described the exceeding great joy that came by his repentance from evil:

There can be nothing so exquisite and sweet as was my joy. (*Alma 36:21*.)

My soul hath been redeemed from the gall of bitterness and bonds of iniquity. I was in the darkest abyss; but now I behold the marvelous light of God. (*Mosiah 27:29*.)

From the day of his conversion, Alma grew in righteousness. So firm were his convictions and so excellent his labors that positions of trust were conferred upon him. He was made the custodian of the plates upon which the record of Lehi's people was engraved. Then, his father ordained him to the office of chief high priest — apparently equivalent to the presidency of the Church.

Moreover, civil positions sought him out. When the righteous King Mosiah died, the people called Alma, the chief high priest, to become their first judge.

The prosperity of the Nephites led to worldly pride. Wickedness began to creep in among the people. The rich began to look down upon the poor. Inequalities were established among the members of the Church. These conditions, which are contrary to the spirit of the Gospel, grieved Alma and led him to lay down the office of chief judge, so that he might devote himself more fully to his duties as chief high priest.

Thenceforth, until his old age, Alma gave himself wholly to the upbuilding of the Church. During his judgeship he had supervised the Church with care and had organized it everywhere with "teachers, and priests and elders." (*Alma 4:7*.)

From the time of his conversion he bore powerful witness to the place of Jesus Christ in the plan of salvation. With prophetic vision he foretold the coming of the Saviour.

Likewise, he taught clearly that faith in Jesus Christ and obedience to his law are indispensable to salvation.

Then in clear and eloquent language he explained the effect of the atonement upon mankind:

20th century*

For it is expedient that an atonement should be made; for according to the great plan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish. . . (Alma 34:9.)

Much of Alma's preaching was devoted to the plan of redemption, "prepared from the foundation of the world," (*Mosiah* 18:13) by which humanity may win happiness on earth and salvation in the hereafter. Especially did he dwell upon the conditions of salvation: faith, repentance, baptism and obedience to all the requirements of the Gospel.

As for himself, he rejoiced in obedience.

Acceptance of the Gospel must be made, however, without compulsion. Conversion must come from within.

Therefore, blessed are they who humble themselves without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without stubbornness of heart. (Alma 32:16.)

Great teacher as he was, Alma focused his teachings upon the duties and opportunities of daily life. Our conduct, he declared, depends on our understanding of the purpose of life. He said:

Now is the time and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you. For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors. (Alma 34: 31, 32.)

In his earnest attempts to improve the lives of the people, he urged upon them the necessity of faith, the higher and surer knowledge. Such faith may be won by prayer and obedience. He especially urged prayer upon his hearers as a protection against sin.

... Humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear. . . (Alma 13:28.)

Among the sublime words spoken to his son Helaman are the following:

O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God. Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord. . . Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart

be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day. (Alma 37:35-37.)

A nation hearkening to such teachings must of necessity grow in spiritual and temporal power, even as the Nephites did in the days of Alma.

From the beginning, the purpose of the priesthood has been to expound the law of God, to teach faith on the Lord Jesus Christ, repentance from sin, and obedience to the requirements of the Gospel.

The teachings of Alma were many. The reality of the resurrection, through the atonement of Jesus Christ, was unquestioned by him.

Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death. (Alma 11:42.)

Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh no one knows; but God knoweth the time which is appointed . . . and it sufficeth me to know that this is the case — that there is a time appointed that all shall rise from the dead. (Alma 40:4, 5.)

In that coming life, the condition of men will be in accordance with their works. A just judgment will be passed upon all.

... The spirits of those who are righteous are received into a state of happiness . . . the spirits of the wicked . . . shall be cast out into outer darkness. (Alma 40:12, 13.)

Alma warned against the abominable sins:

For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable; yea, and whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness. . . (Alma 39:6.)

Sexual sin was placed as the "... most abominable above all sins, save it be the shedding of innocent blood or denying the Holy Ghost." (Alma 39:5.)

As one reads the *Book of Alma* and ponders upon its lesson, there comes the feeling that this present day, with its immeasurably changed material conditions, has need of Alma's teachings.

It is always so with spiritual truth. It is universal. The principles of the Gospel are as useful behind an ox team as upon a steamer deck. It is well to remember that material achievements do not change spiritual needs.

Let us read and enjoy the Nephite record; it is filled with stirring history and eternal truth.

They couldn't stop



MEMBERS of the Church who are filled with the love of Jesus regard all men as their brothers. Jesus taught us to love our enemies and to do good to those who treat us with evil.

Shortly after World War II, Latter-day Saints in the Netherlands Mission gave us a wonderful example of love. Their potato project shows how the Church Welfare Program provides us with merciful opportunities.

For about five years during World War II, German soldiers occupied

Holland. When Holland was finally liberated, the country was practically stripped of its resources. Welfare supplies were sent from Church headquarters in Utah to Holland in 1946, and Dutch Saints received clothing and canned food. A special welfare storehouse was set up in The Hague, capital city of Holland, from which these supplies were distributed.

The Saints were so grateful for this assistance that they wanted to have a welfare project of their own. They decided to plant seeds for

potatoes and some green vegetables. Every priesthood quorum found a suitable piece of land for the project. In many branches, at the time the potatoes were planted, meetings were held at which prayers were offered, music sung and sermons delivered.

The Dutch Saints originally intended to harvest the potatoes for their own use. But when Walter Stover, president of the East German Mission, visited the Dutch Mission, he told Cornelius Zappey, president of the Netherlands Mission,



ABOVE—The first truck convoy of Dutch potatoes to be shipped to the East German Saints is stopped by Dutch border guards. Proper papers and President Zappey's gifts of canned goods convinced guards that convoy should proceed on its mission.



TOP RIGHT—Among the "Lord's potatoes" are President and Mrs. Zappey, and missionaries Brother and Sister Simon Stam.

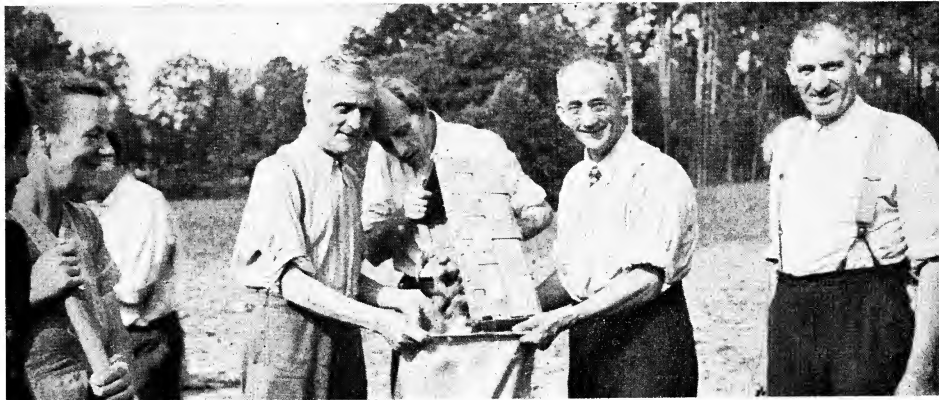
BOTTOM RIGHT—President Zappey is proud of the extra gift of 10 tons of herring being sent with second potato shipment.



*For Course 3, lesson of July 26, "Church Welfare Provides Merciful Opportunities"; for Course 1, lesson of July 19, "We Are Happy When We Share"; for Course 1a, lesson of May 17, "There Is Food for All"; for Course 3, lesson of August 16, "We Share"; and for Course 11, lesson of October 18, "Social Enterprises."

the Lord's potatoes*

By Wallace G. Bennett



After receiving potatoes from their Dutch neighbors, German Saints consumed some, then planted the rest so that they could have their own welfare project. This is part of their harvest.

of the terrible suffering and acute hunger among the German Saints.

The thought occurred to President Zappey that the German Saints needed the potatoes more than did the members in Holland. When he suggested to some of the members in his mission that the potatoes be shipped to Germany after they were harvested, he was thrilled with their acceptance of the idea. So the potatoes became known as those "for our brothers and sisters in Germany" and were watched with increasing interest.

President Zappey had to receive permission from the Dutch government before the potatoes could leave Holland. These Dutch officials were emphatically opposed to the idea. There certainly was no abundance of food in Holland at the time.

But President Zappey would not give up. He was helped a great deal by a letter of introduction from Dr. P. V. Cardon to the Dutch minister of food supply. Dr. Cardon was chairman of the standing advisory committee of the Food and Agri-

culture Organization of the United Nations. He is a Latter-day Saint and a boyhood friend of Elder Alma Sonne, an assistant to the Council of the Twelve Apostles and also president of the European Mission just after the war.

President Zappey persisted until permission was obtained to ship the potatoes. Once he told the government officials, "These are the Lord's potatoes. If the Lord wants them to go to Germany, you nor anyone else can stop them from going!"

He first obtained an export license to ship 15 tons of potatoes, which was the expected harvest. However, the actual harvest was five times that amount. Permission then had to be obtained to ship the larger quantity and President Zappey was told that the permission was a one-time exception which would never be granted to anyone else.

The German Saints were grateful beyond expression. They were also practical. American LDS servicemen and State Department personnel in Berlin obtained permission from

military authorities for the use of a plot of ground near the mission home in Berlin. There the German Saints planted some of the Dutch potatoes and had a welfare project of their own.

In 1948 the Dutch Saints repeated the project. This time they sent 90 tons of potatoes, rather than 75, and 10 tons of herring for good measure.

The Dutch potatoes will ever be a symbol of the practical application of a living religion. President David O. McKay said of the project in 1947: "This is one of the greatest acts of true Christian conduct ever brought to my attention. The Dutch Saints are to be congratulated that they can perform this act of welfare service to members of the Church who live in a country which has caused them so much suffering and hardship during recent years."

President Zappey said he always felt that "LDS" means "Let's Do Something," in addition to Latter-day Saints, and the Dutch Saints really did something under his inspired leadership.



*Unto her was entrusted
care of the Son of God.*

The Saviour's Mother*

By Superintendent George R. Hill

FOR years the Jewish people had been looking for the promised Messiah, long foretold by the prophets, who was to be born of a virgin from the house of David.

... The angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call him JESUS.

He shall be great, and shall be called the Son of the Highest: ...

Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. (Luke 1:26-35.)

Mary was shocked as any fine virgin girl would be. However, she managed to say, "Behold the handmaid of the Lord; be it unto me according to thy word." (Luke 1:38.)

Joseph, Mary's husband, was also told by an angel: "that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." (Matthew 1:20, 21.)

About this time, Caesar Augustus issued a decree that all the world should be taxed. It was necessary for Joseph and Mary to go to Bethlehem, because they were from the house of David.

And Mary "... brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

It was there that the shepherds who had heard the glorious announcement of the angel:

... Came with haste, and found Mary, and Joseph, and the babe lying in a manger ... Mary kept all these things, and pondered them in her heart ... And when

eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived ... And they brought him to Jerusalem to present him to the Lord; ... and to offer a sacrifice ... Joseph and his mother marvelled at those things which were spoken of him. (Luke 2:7-33.)

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover.

And when he was twelve years old, they went up to Jerusalem ... as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it ... they ... went a day's journey; and they sought him among their kinsfolk ... they turned back again to Jerusalem, seeking him ... after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions ... his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? ... he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart ... Jesus increased in wisdom and stature, and in favour with God and man. (Luke 2:40-52.)

... There was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage ... the mother of Jesus saith unto him, They have no wine ... His mother saith unto the servants, Whatsoever he saith unto you, do it ... there were ... six waterpots of stone ... Jesus saith unto them, Fill the waterpots with water And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast ... When the ruler of the feast had tasted the water that was made wine ... the governor of the feast called the bridegroom, And saith ... Every man at the beginning doth set forth good wine ... but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. (John 2:1-11.)

While Jesus doubtless saw his mother many times during the turbulent three years of His ministry, but one other touching example of His devotion is recorded:

Now there stood by the cross of Jesus his mother ... When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. (John 19:25-27.)

*For all Gospel teachers.

*"The Trek Westward"**

THE STORY

Behind the trek westward of the pioneers, there was revelation, preparation, hardships and above all, courage and faith.

On Jan. 14, 1847, while at Winter Quarters, Brigham Young had a revelation from our Heavenly Father. This revelation (Doctrine and Covenants, Section 136) concerned the organization of the Saints into companies for the long journey ahead: "Let the companies be organized with captains of hundreds, captains of fifties, and captains of tens. . . ."

Again we read, "Let each company provide themselves with all the teams, wagons, provisions, clothing, and other necessities for the journey, that they can."

Each company was called upon to share in the responsibilities of caring for the poor, the widows and the fatherless and the families of those who had gone into the Mormon Battalion. "Let each company bear an equal proportion, according to the dividend of their property, in taking the poor, the widows, the fatherless, and the families of those who have gone into the army, that the cries of the widows and fatherless come not up into the ears of the Lord against this people."

The total number of persons that moved toward the west in the first group numbered 148, of whom three were women and two were children. They had 72 wagons, 93 horses, 52 mules, 66 oxen, 19 cows, 17 dogs and some chickens.

Elder Parley P. Pratt, John Taylor and later, Orson Hyde were left in charge of the Saints at Winter Quarters.

Besides the organization created through revelation, as mentioned above, the Saints were also organized into a military camp with Brigham Young as lieutenant-general, Stephen Markham as colonel, John Pack and Shadrach Roundy as majors and also there were captains of tens.

The captains of these groups of tens selected 48 men for a night guard. They were divided into four watches to serve half the night at a time.

As the pioneers were in fear of Indian raids, each man was to stay by the side of his wagon and not leave it except by permission. He was also expected to carry a loaded gun.

The camp was kept under stern discipline. A bugle was sounded at 5 a.m. and every person had to arise and attend prayers before he left his wagon. Breakfast was cooked and eaten, teams fed, and at 7 a.m., a bugle sounded and the wagon train began to move. It halted for about an hour at noon. The Saints were encouraged to have their noon meal ready-cooked so as not to detain the company. When the camp halted for the night, the wagons were to be drawn into a circle and the animals made secure inside the circle. After their evening meal and some relaxation around the campfire, the bugle was sounded at 8:30 p.m. The Saints then held prayers in their wagons and retired by 9 p.m.

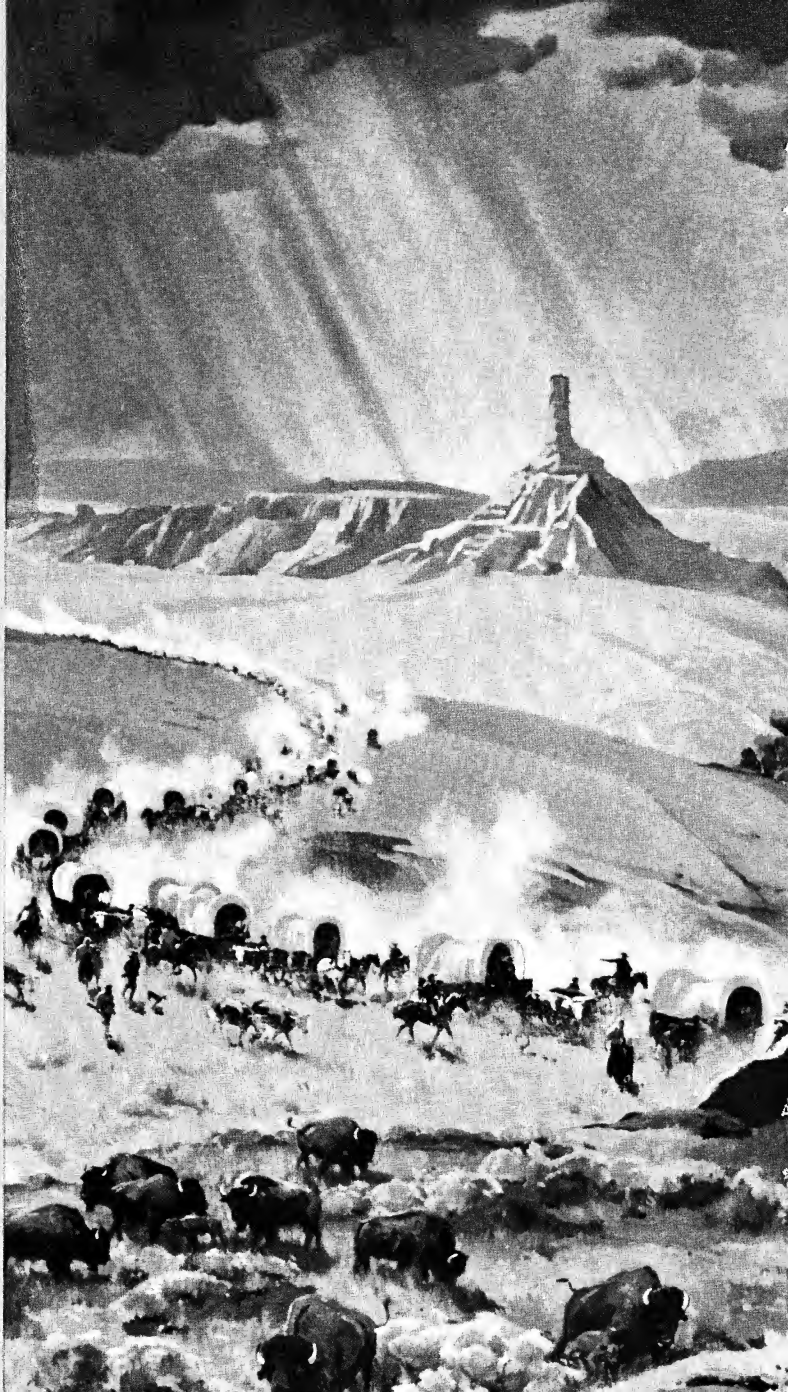
The Saints traveled on the north side of the Platte River to Fort Laramie. From there they traveled in a northwesterly direction along the Sweetwater River and over the continental divide to South Pass; then crossed the Green River to Fort Bridger. They then moved southwest through Echo Canyon and East Canyon, over Big and Little Mountain into Emigration Canyon, where they named the stream Last Creek, and on into the valley of the Great Salt Lake.

In order to keep an account of how far they traveled each day, an

*For Course 11: lesson of July 12, "The Gathering of Israel"; lesson of May 17, "Camps of Israel"; and lesson of September 27, "Pioneer Trail Blazing." Also, for Course 29, lesson of July 5, "How Gathering Is Taking Place."

CROSSING THE PLAINS

Detail from Mural Painting
by Edward T. Grigware.



Reproduced for The Settler
by Wheelwright Lithographing Co.



"The Trek Westward"

THE STORY continued

ingenious device was planned and constructed by Orson Pratt and Appleton M. Harmon. It was called an odometer. The odometer consisted of a set of cogwheels attached to the wagon wheel which recorded distance automatically. Before this, a piece of cloth had been tied to a wheel of William Clayton's wagon; and a man was placed on duty to record the number of revolutions of the wheel.

The pioneers were excited when they encountered buffalo on the plains. These animals provided the Saints with much-needed fresh meat. According to William Clayton as recorded in his journal, May 1st was recorded as the first buffalo hunt.

Though the hardships were many, the courage and faith of these people were great. They knew they would find a haven of peace and security at the end of their journey where they might worship God as they pleased.

THE PICTURE

In this picture, "The Trek Westward," the artist, Edward T. Grigware, has attempted to show the advance company of pioneers, led by Brigham Young, which established a route that many of the Saints followed for years afterward.

One sees the wagon train escorted by armed men on horseback who guarded the company against an Indian raid. One notes the people on foot walking the weary miles to find a new home, safe from molesting mobs.

To the right, one's attention is drawn to the company as it settles down for the night, the wagons making an enclosure of safety for the people and the animals. The campfire is glowing and will soon welcome the pioneers as they gather for relaxation.

In the foreground the artist has painted the buffalo who provided the Saints with food. Also, a number of Indians are observing these white men, but apparently do not intend to molest them.

The Sweetwater River, a clear sparkling stream seen in the picture, was first known by the name, *Eau Sucres* or *Sugar Water*. The story goes that a pack mule loaded with sugar had been lost in the river.

Landmarks on the Pioneer Trail include Chimney Rock in Nebraska, and Split Rock and Independence Rock in Central Wyoming.

Chimney Rock was mentioned in many pioneer diaries. William Clayton said it resembled "the large factory chimneys of England." This famous landmark was about halfway between the Missouri and the valley of the Great Salt Lake.

Independence Rock rises above the plain on the north side of the Sweetwater River in Central Wyoming.

The picture does indeed give us many concepts about the Trek. It stimulates our imagination so that we can almost feel we were there.

The warm colors in the picture accent the blues and greens, and the effect of the sun on Chimney Rock gives us the feeling that God is guiding the pioneers along the way.

Some geographical discrepancies may be noted in the picture due to the license the artist has taken to show many of the landmarks the Saints would have seen on their trek.

The picture shows great depth and feeling for the pioneers. It also shows the singleness of purpose that was inherent in the pioneer people; that is, no hardship was too great if, at the end of their journey, they could have religious freedom.

—Hazel W. Lewis.

With Oxcart and Courage to Salt Lake Valley*

By Marie F. Felt

(A story of Mary Fielding Smith, wife of Patriarch Hyrum Smith, who as a widow with a family of small children, made the journey to Salt Lake Valley in 1848.)

IT was in Toronto, Canada that Mary Fielding first heard of the Church. She had come there from Bedfordshire, England, to be with her brother, Joseph, and her sister, Mercy.

One day something very wonderful happened to them. It came in the person of Parley P. Pratt who visited their home, and the message that he brought concerning the Gospel of the Church of Jesus Christ of Latter-day Saints was almost unbelievable. The more they heard from Parley P. Pratt, the more convinced they were that it was true. [End of Scene I.]

It was not long after this that the Fieldings moved from Canada to Kirtland, Ohio, where the main body of the Saints were located at that time.

One day as the Prophet and Hyrum were talking about the death of Hyrum's wife and the five little motherless children that he had — all under the age of ten — the Prophet told Hyrum that it was the will of our Heavenly Father that he should marry again. Joseph also told Hyrum to take as his wife, Mary Fielding, the young English convert who had just arrived in Kirtland from Toronto, Canada.

As the wife of Hyrum Smith, life was not easy for Mary. There was the new responsibility of five little children. There were mobs who were after her husband and the Saints almost continuously, and they were robbed and molested frequently. [End of Scene II.]

During all this persecution, however, Mary was wonderful. She kept the little family which had grown to seven — together under the most trying circumstances.

One evening, as Mary and her family lay sleeping at their home in Nauvoo, news reached them that the Prophet and his brother, Hyrum, had been murdered in the Carthage jail. The family was stunned by the



Mary was determined to lead her family to the Great Salt Lake Valley. After loading their wagons, the Smiths headed west.

news. Oh, how Mary prayed that the Lord would be with her, that she might remain faithful to the Church and rear a family of true and devoted Latter-day Saints.

One day in 1846, Mary Smith loaded her children on a flatboat with the few personal belongings they could carry. They crossed the Mississippi River to a point near Montrose, Iowa. Obtaining some wagons, some oxen for teams, some cows and some horses in exchange for property that she had, she and her family moved on to Winter Quarters. [End of Scene III.]

In 1848, as Mary Smith and her family prepared to leave for the West, the captain of the company to which they had been assigned advised them not to start, explaining that they would be a detriment to the rest of the company if they did.

But Mary was determined to go. Postponing their

*For Course 11, lesson of July 12, "The Gathering of Israel"; and lesson of May 17, "Camps of Israel"; for Course 1a, lesson of July 26, "A Long Journey"; and for Course 3, lesson of May 24, "We Pray."

start was not the answer. She told the captain that she would beat him to the valley and ask no help from him.

Being an independent, resourceful person, Mary loaded up her old wagons — seven in number — then fastened two wagons together, yoking up the cows and what oxen she had, and started on her journey to the valley.

As Mary's young son, Joseph, tells of this journey, there are some things he especially remembers. The faith and courage of his mother were always amazing to him. Just before they left on the journey, he reports that one of their best yoke of oxen became lost. He and his Uncle Joseph Fielding hunted and hunted for these animals but could not find them. As he returned to camp, he saw his mother on her knees, pleading with the Lord in prayer. She was asking Him to help them recover their lost team so they could continue their journey. As she arose, she was smiling and confident. She knew that the Lord had heard her prayer and that the oxen would be found.

As Uncle Joseph Fielding came into camp, he reported that the animals could not be found. But Mary only said, "Never mind. Your breakfast has been waiting for hours. While you and Joseph eat, I will see if I can find them."

Without hesitation Mary started out. She seemed to know exactly where she was going. She went down to the stream. As she stood almost on the bank of the river, she beckoned to them. Quickly young Joseph responded. There, fastened to a clump of willows growing out of the bottom of a deep gulch, perfectly concealed from view, were Mary's lost animals. It was not long before they had the oxen released and were on their way. [End of Scene IV.]

Sometime later another amazing thing happened. As they moved along about midway between the Platte and Sweetwater Rivers, one of Mary's best oxen laid down in the yoke as though it had been poisoned. Everyone supposed that it would die. Since Mary could not afford to lose this good animal, she turned once again to the Lord for help. Producing a bottle of consecrated oil, Mary asked Joseph Fielding and James Lawson to please administer to the ox as they would to a sick person. It was most necessary that the animal be restored so that they could continue their journey. After being administered to the ox got up, and within a few minutes it pulled the yoke as though nothing had happened. Three times this happened and three times the oxen were made well. [End of Scene V.]

Up hills, over mountains and prairies, through deserts and dangerous Indian country, they continued the weary, tiresome journey. Every day brought them nearer and nearer to their goal.

Finally, one day Mary and her family reached the east side of East Mountain on the Pioneer trail. Their weary cattle dragged the heavy wagons up the eastern

side of the mountain until they reached the top. To their delight they could see the valley — their land of promise. Their hearts were filled with peace and great joy.

To see the valley ahead spurred Mary and her family on with renewed vigor. It would not be long now until they would reach their destination and they were grateful. They had come all the way without asking help of anyone except the Lord and members of their own family. It was now September 22nd, and in one more day they would be camped in Salt Lake Valley.

It was hard for Mary and her little family to sleep that night. They were very excited and thrilled and anxious for morning to come so they could continue on.

As the sun rose and the family prepared to be on its way, Mary discovered that many of her cattle had strayed away. The family could not continue on without them. Instead of helping, the captain ordered the company to go on without them. He remembered what Mary had said about beating him to the valley, and he was taking no chances that this would come true.

Young Joseph sat in the wagon with the teams they had hitched to the wheels. His older brother, John, was out hunting for the other cattle. The company had started on without them; but before it had gone very far, a heavy storm broke. The captain ordered the company to unhitch the teams and turn them loose until the storm was over.

When the rain stopped and the wind quieted down, John Smith drove up with the lost cattle, and Mary and her family started on toward the valley again. So anxious were they to reach their destination, they did not wait to travel with the main company. [End of Scene VI.]

On September 23, 1848, at about ten o'clock at night, they reached the Old Fort in Salt Lake Valley. The next morning they were greeted by President Brigham Young, Heber C. Kimball, Erastus Snow and others. The following Sunday afternoon, the Smiths met their friends of the company coming into the valley, all footsore and very tired.

It was a satisfaction to Mary Smith and her family to have reached the valley first as she had said she would. For all the blessings that He had given them, she and her family would always be grateful. [End of Scene VII.]

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

- Mary Fielding Smith, standing. (CH23.)
- Parley P. Pratt. (CH24.)
- Joseph Fielding. (CH25.)
- Mercy Fielding. (CH26.)
- Hyrum Smith, with his children Lovina and John. (CH27.)
- Mary Fielding Smith, seated, with Hyrum's children Jerusha, Sarah and Hyrum, Jr. (CH28.)
- Mary Fielding Smith in an attitude of prayer. (CH29.)
- Joseph F. Smith, age 9. (CH30.)

¹Life of Joseph F. Smith compiled by Joseph Fielding Smith; 1938 edition; Deseret News Press, Salt Lake City, Utah; pages 121-153.

John Smith, age 16. (CH31.)
 Lovina, age 21; Jerusha, age 12; Sarah Smith, age 10;
 Martha, age 7. (CH32.)
 A yoke of oxen caught in a clump of willows. (CH33.)
 A sick ox. (CH34.)
 Forward wagons drawn by oxen. (CH35a and b, and CH36.)
 Rest of wagons drawn by oxen, cows, horses, etc. (CH37.)
 President Brigham Young, Heber C. Kimball, Erastus Snow and others. (CH38.)
 The Prophet Joseph Smith. (CH39.)

Order of Episodes:

Scene I:

Scenery: In the living room of the Fielding home.
Action: Joseph Fielding (CH25) is seen with his sisters, Mary (CH23) and Mercy (CH26), listening to Parley P. Pratt (CH24) tell of Joseph Smith, of his vision and of the Restored Gospel.

Scene II:

Scenery: In Hyrum Smith's home.
Action: (a) The Prophet (CH39) is seen talking with his brother, Hyrum. (CH27.) Joseph advises Hyrum to marry again and to take Mary Fielding as his wife. The Prophet leaves. (b) Mary marries Hyrum and assumes the responsibility of helping him rear his five children. (CH27 and CH28.)

Scene III:

Scenery: On a flatboat on the Mississippi River.
Action: Mary (CH23) and her children (CH30, CH31 and CH32) are seen on it, with what household effects they could take with them, crossing to the west side of the Mississippi River near Montrose, Iowa. (Draw flatboat similar to one shown in miniature Scene III.) Upon landing there they pitch camp. Later, they travel on to Winter Quarters.

Scene IV:

Scenery: At site near the Mississippi River.
Action: A yoke of their best oxen is lost. Joseph Fielding (CH25), Mary's brother, and her son, Joseph (CH30), are seen in the background looking for the oxen. Mary (CH29) is seen in the foreground praying for the assistance of the Lord.
 As her brother and son return to report that they are unable to find the oxen, Mary arises from her prayers. She tells them to eat their breakfast while she goes to look for the oxen. She goes directly to where they are

NOTICE

Flannelboard figures and props needed to illustrate this story are available as a cutout set, "With Oxcart and Courage to Salt Lake Valley." This packet is published and distributed by Deseret Book Company, 44 East South Temple, Salt Lake City, Utah. It sells for \$1.25, postage prepaid.

These flannelboard characters stand 12 inches tall and are reproduced in rich, full color. Figures are printed on paper requiring no additional backing. To use, just cut out the figures.

(CH33). Her brother and son are amazed. All know that the finding is in answer to prayer.

Scene V:

Scenery: On the plains between the Platte and Sweetwater Rivers.

Action: The wagon train (CH35b, CH36 and CH37) is seen in the background. Mary (CH23) and her family (CH30, CH31 and CH32) are seen to the right. Joseph Fielding (CH25) administers to the fallen ox (CH34). It (CH35a) recovers and all continue on the journey.

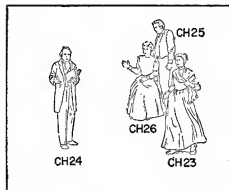
Scene VI:

Scenery: A mountain scene.
Action: From the top of these mountains, the family (CH23, CH25, CH30, CH31, CH32) are with teams and wagons. CH35a and b, CH36 and CH37) gets its first glimpse of the Salt Lake Valley. They then retire to their wagons for the night. Next morning they find that their animals are lost. John Smith (CH31) finds them. The family continues on toward the valley.

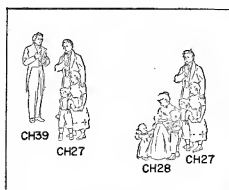
Scene VII:

Scenery: The Old Fort in Salt Lake Valley.
Action: Mary Smith (CH23) and family (CH25, CH30, CH31 and CH32) with teams and wagons CH35a and b, CH36 and CH37) arrive there at night. Next morning they are greeted by President Brigham Young and others (CH38).

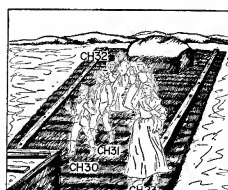
Suggested Scene Staging



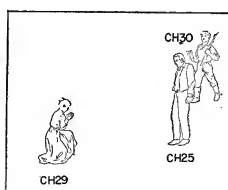
Scene I



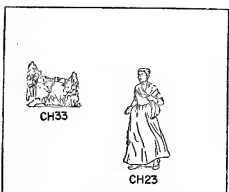
(a) Scene II (b)



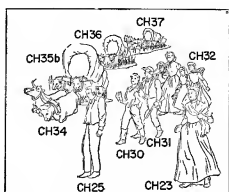
Scene III



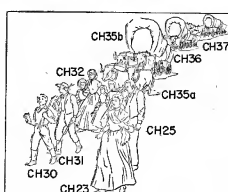
Scene IV



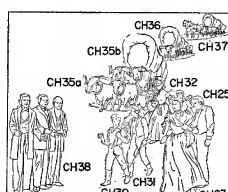
Scene IV (Continued)



Scene V



Scene VI



Scene VII

Communicating with Your Faculty Members

IN the 1958 Sunday School convention it was pointed out that communication with those being led is one of the basic requirements of leadership. It is true that a Sunday School superintendent must communicate with his faculty members if he expects them to follow his instructions.

A Sunday School superintendent can communicate with his faculty members on the following occasions:

1. *Prayer Meeting.* Except in those wards where faculty meeting is held, prayer meeting now offers the superintendent his only opportunity to present a message to the entire faculty. Time is limited and the occasion is reverent, so the superintendent must make his communication concise and appropriate. Announcements that apply only to individual teachers or to small groups and to leaders should be given personally, rather than in prayer meeting. Comments on subjects irrelevant to Sunday School work should also be avoided in this meeting, if possible.

With these ideas in mind, the superintendent who begins his prayer meeting promptly generally has ample time to relate his message to his faculty and still permit presentation of a prayer thought and a reverent prayer to ask for guidance in that morning's Sunday School work.

2. *Faculty Meeting.* Faculty meeting is still held in wards under two conditions: (a) where the wards are so scattered that monthly stake preparation meetings are not feasible, and (b) where bishops hold "ward family" or ward leadership meetings monthly. In these meetings, superintendents have the opportunity to discuss projects with their officers and teachers.

Faculty meeting also permits a study of the in-service teacher training lesson which appears in *The Instructor* each month. In cases where faculty meeting, as well as stake preparation meeting, is held, there is some objection to the repetition of teacher-training lessons. However, the stake preparation meeting presentation is generally a lecture, because of a large audience, and a supplementary discussion of the topic in faculty meeting is helpful. Also, repetition of teacher-training subjects commits them to mind well enough to make them a part of teaching practice.

If the preparation meeting comes later in the month than the faculty meeting, the teacher-training lecture is a good summary of the faculty meeting discussion. If the preparation meeting precedes the faculty meeting, the lecture serves as an introduction to be analyzed and illustrated in the faculty meeting class discussion. Teachers of the monthly lessons are generally different in the two meetings, and, consequently, the lessons frequently take up different aspects of the same subject.

3. *Weekly Superintendents' Planning Meeting.* Individual teachers and officers can—and should be—invited to attend the superintendents' planning meetings from time to time to discuss personal problems of their class lessons, personnel and enlistment.

4. *Personal Interviews.* Personal interviews before and after Sunday School, and especially in visits to the teacher's home, bring the superintendency and the faculty members to a closer understanding.

Communication is a two-way channel kept open by understanding

and friendship between a wise leader and his associates. A wise superintendent communicates continually with members of his faculty.

—Superintendent David L. McKay.

NOTICE

TO TEACHERS OF CHURCH HISTORY

The historic march of the Mormon Battalion is being noted in several ways this spring.

Brigham Young University will present an original musical play, "Sand in Their Shoes," based upon the battalion's march. Over 700 performers will present the production May 29 and 30 and June 1, 2 and 3 in the "Y" stadium.

Also, the April, 1959, *Instructor* carries as its centerpiece picture "With the Mormon Battalion" by Edward T. Grigware depicting this famous organization as well as articles on the battalion by Hazel W. Lewis and Marie F. Felt.

On Sunday, May 31, teachers of Course No. 11, *History of the Restored Church*, will present a lesson on "The Mormon Battalion."

NOTICE

TO ALL SUBSCRIBERS

You can have your *Instructors* bound in a sturdy, blue cloth binding with gold letter engraving by sending your copies to the Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah.

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Question Box

When Is Less than 90-minute Sunday School Allowed?

Q. What situations make a less than 90-minute Sunday School session permissible?

—Boise Stake.

A. On fast day, when the fast meeting immediately follows its own Sunday School, if a full 90 minutes is not feasible, the Sunday School time may be shortened for not more than 15 minutes. The period should only be shortened where either more than two wards occupy a single meetinghouse or extensive travel of ward members is entailed. (See letter of First Presidency, Jan. 20, 1959, in March, 1959, edition of *The Instructor*; also, the 1959 Handbook, Appendix B.)

Two Wards in One Building on Fast Day

Q. Does two-ward occupancy of a ward building make infeasible the holding of a full 90-minute meeting for each Sunday School on fast day?

A. Not necessarily. Double sessions and full Sunday Schools are held in many buildings where two wards occupy the same building and the last Sunday School may adjourn by 12:15 or 12:30 in the afternoon.

Plan No. 1 or No. 2 for Regional Meetings

Q. Where wards are widely scattered, do you recommend regional meetings under Plan No. 2 on a monthly basis rather than quarterly meetings under Plan No. 1?

—St. Johns Stake.

A. Stake monthly preparation meetings are uniformly more successful if held regularly. Regional meetings can be staggered through the month. Stake board officers and outstanding teachers in the ward can make regional meetings under Plan No. 2 most effective on a monthly basis.

Memorized Recitations

Course No. 7

for July 5, 1959

To be memorized by students in Course No. 7 during May and June, and recited in the worship service July 5 (taken from Course No. 7, *What It Means To Be a Latter-day Saint*):

"We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."

—Fifth Article of Faith.

Course No. 13

for July 5, 1959

To be memorized by students in Course No. 13 during May and June, and recited in the worship service July 5 (taken from Course No. 13, *Principles of the Restored Church at Work*):

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself."

—Matthew 22:37-39.

COMING EVENTS

May 10, 1959

Mother's Day

June 7, 1959

Sunday School

Sunday Evening Program

June 14, 1959

"Bring-a-Friend" Sunday

The Deseret Sunday School Union

GEORGE R. HILL, General Superintendent;

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent;

WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

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Mary W. Jensen
John S. Boydson

HUGH B. BROWN, Adviser to the General Board.



The Great Central Library in Zion*



PICTURE 1—We believe that the Saviour is directing a great missionary work in the spirit world, as well as in this life. On Oct. 3, 1918, this was verified through a vision beheld by President Joseph F. Smith who observed that great work.



PICTURE 2—Among those preaching the Gospel of life and salvation in the spirit world were: Adam, Noah, Abraham, Isaac, Jacob, Moses, and Joseph and Hyrum Smith. President Joseph F. Smith also saw Ezekiel, Daniel, Elias, Elijah and Malachi.



PICTURE 3—Through our genealogical research and our temple work as saviors on Mt. Zion in this life, we may be making it possible for our departed loved ones to be among the appointed messengers of Jesus in preaching the Gospel.

PICTURE 4—The great Genealogical Society Library makes records available to those who seek names of their kindred dead. Microfilming enables persons from other countries to do this research without traveling to their native lands.

PICTURE 5—Approximately 300,000,000 pages of old records have been microfilmed. At the 1958 rate, the microfilm used during the next 10 years would completely encircle the earth.

PICTURE 6—In 1958, twenty additional microfilm cameras were purchased and placed in service.

PICTURE 7—Persons microfilming various records find that documents are wasting away with age and improper care. Inside this historic, ancient building are records more than 400 years old. It is much easier for us to see these records on microfilm than to gain admittance to the castle.

PICTURE 8—By presenting a call card at the reference desk of the Genealogical Library, one may review important documents which have been recorded on microfilm.

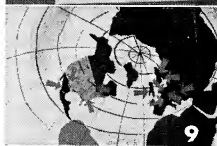
PICTURE 9—The Genealogical Society has microfilming projects in Scandinavia, Finland, Iceland, Holland, Great Britain, Germany, Switzerland, Canada, Mexico, the United States and New Zealand, with a project soon to begin in Australia.

PICTURE 10—On this map of the United States, the heavily darkened states signify where most of the possible microfilming has been done. Considerable microfilming is yet to be done in the states shaded lighter.

PICTURE 11—Microfilming work of the Church is a world-wide endeavor. It shall continue to grow until the records from most parts of the world will be available to those who wish to seek names of their kindred dead.

PICTURE 12—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isaiah 2:2.)

*A few scenes from the Genealogical Society's new slide-sound film which will be available to genealogical classes upon request of the Genealogical Society for a \$5 rental fee. Released only after each state genealogical convention has been held. This page will be helpful to teachers of Course 21, lesson of July 5, "A Great Central Library in Zion"; Course 19, lesson of June 14, "Genealogy"; Course 13, lesson of September 13, "Genealogy."



The Education of a Prophet

Musical Prelude.

Opening Hymn: "Praise to the Man," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 147.

Invocation.

Hymn by Congregation: "Oh, How Lovely Was the Morning," *Hymns*, No. 136.

"The Education of a Prophet." (Three ten-minute talks to be given by ward Sunday School teachers. Presentations will include references to the many and varied influences that contributed to the growth of Joseph Smith's mind.)

First Talk: "The Influence of Divinity upon Joseph Smith."

A. He had frequent contact with divine beings:

1. He saw the Father and the Son in the Sacred Grove. (*Joseph Smith* 2:15-20.)
2. He communicated with Angel Moroni. (*Joseph Smith* 2:29-60.)
3. He communicated with divine beings in the Kirtland Temple. (*Doctrine and Covenants* 110.)
4. He communicated with John the Baptist. (*Joseph Smith* 2:68-73.)

B. He translated the Book of Mormon, the Bible, and the Pearl of Great Price.¹

Vocal Selection: "An Angel from on High," *Hymns*, No. 224. (Solo, trio or quartet.)

Second Talk: "The Influence of Great Men upon Joseph Smith."

A. He learned through his associations with many great men including the following:

1. Wilford Woodruff.
2. Willard Richards.
3. Brigham Young.
4. Parley and Orson Pratt.

Vocal Selection: "In Perfect Faith," *The Children Sing*, No. 58. (Children's chorus.)

Third Talk: "The Influence upon Joseph Smith of Service to Fellow Men."

- A. He attended the School of the Prophets in Kirtland, Ohio, in 1833.²
- B. He grew through his educational and community contributions.
 1. He organized a common school system in Kirtland, Ohio, and in Nauvoo, Illinois, and the University of the City of Nauvoo.
 2. He served in many community capacities:³
 - a. He organized the Relief Society.
 - b. He organized a band in Nauvoo.
 - c. He organized a theater in Nauvoo.
 - d. He organized the Nauvoo Legion and served as its commander.
 - e. He organized a bank in Kirtland, Ohio.
 - f. He planned cities.

C. He learned through communication with leaders in various states and in the national capital.

Closing Hymn: "We Thank Thee, O God, for a Prophet," *Hymns*, No. 196.

Benediction.

—Leland H. Monson,
Program Committee Chairman.

¹*Doctrine and Covenants Commentary* by Hyrum M. Smith and Janne M. Sjodahl; 1950 edition; Deseret Book Company, Salt Lake City, Utah; pages 194, 266.

²*Doctrine and Covenants Commentary*, page 56.

³Smith, Joseph, *Documentary History of the Church*, Vol. IV, 1948 edition; Deseret News, Salt Lake City, Utah; pages 353, 567.

"Saviour, Redeemer of My Soul"

Senior Sunday School Hymn for the Month of July

"SAVIOUR, Redeemer of My Soul," author, Orson F. Whitney; composer, Harry A. Dean; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 155.

Lest we fall into a sleepy rut in our hymn singing, it is well that occasionally we undertake the learning of a new hymn. This is one of excellent quality as to both hymn and hymn tune. Like a new dress or a new sermon, a new hymn will provide us with a fresh outlook in our worshipping procedure.

In years gone by, when we had fewer hymns, we used to sing some hymns to various melodies in order to freshen our interest. For example, "O My Father" by Eliza R. Snow was sung to at least six different tunes. Then again the process was reversed so that for instance "O My Father," "Israel, Israel, God Is Calling," "What Was Witnessed in the Heavens" and still others were all sung to the same tune. This was in the days when there were few hymnbooks available, or the hymnbooks contained only the hymns (words) but not the music, or that people could not read music. Today most people have learned to read musical notation in the grade schools.

Our difficulties are all happily solved in the exercise of ten-minute hymn practices in our Sunday Schools. We gain proficiency in "singing unto the Lord" by participating in this Sunday School procedure. Those who can read words can read them from the hymnbook; those who have no hymnbooks may exert their memories; and those few who think they cannot sing melodiously are welcome (in my opinion) to drone in monotone if necessary. But participate they should, for the good of their souls. The words, not the tune, constitute the hymn; and the worshipping heart sends the message to Deity who loves us and hears us. The Lord who loves a sinner will surely also love a mere monotone.

The hymn under consideration, No. 155, was written by Orson F. Whitney, who early in life was known as "Bishop Whitney" and later was a member of the Quorum of the Twelve. The music which accompanies this hymn was written by Harry A. Dean of Snow College, Ephraim, Utah. Brother Dean is son of Joseph H. Dean who wrote both hymn and hymn-tune No. 231, "Before Thee, Lord, I Bow My Head." Notice that this hymn, as well as this month's hymn, is addressed to Deity. These are not petitioning prayers — for we pray only to God the Father — but are rather expressions of worshipful poetry and melody.

For Choristers

► *Unhappily this music is pitched rather high. While people can sing as high as E flat, still it is a strain when they have to sing it so often. The key of C, or even D, would be more comfortable. However, be gentle in asking your organists to transpose this music, for this is difficult. Would you, perhaps, be willing to write out a transposed version for him?*

The tune is high, natural and pleasantly melodious. You will have no difficulty in getting it learned.

For Organists

► *Notice the above invitation to transpose this music if you can do it well. A very little practice will make you expert. I would be willing to practice this for you, if that were possible! But the practice, as well as the glory of the achievement shall be yours. And blessings on you in your eager endeavors. May success attend you.*

—Alexander Schreiner.



"Ere You Left Your Room This Morning"

Junior Sunday School Hymn for the Month of July

And they shall also teach their children to pray, and to walk uprightly before the Lord.

—Doctrine and Covenants 88:28.

"ERE You Left Your Room This Morning," *The Children Sing*, No. 118.

A Junior Sunday School chorister has an important assignment in teaching this hymn. It is to impress upon the minds of boys and girls that their Heavenly Father wants them to pray. That message is found in the key phrase, "Did you think to pray?" If these are the only words little children learn to sing in this hymn, we have perhaps been successful to a degree in teaching the Gospel. The entire message is complete in the first eight measures, so we suggest that you concentrate on teaching only the first stanza.

A brief introduction may be given by saying that prayer is the way we talk to our Heavenly Father.

Then in very simple language, tell some of the things prayer does for us. You may choose to place the key phrase in large print where all the children can see it. If you feel other visual aids are necessary, you may wish to use the little girl and boy praying (M-F-3 and M-F-4) from the Cutouts for *The Children Sing*, Series 1. Remember that visual aids must be used very carefully. If we use too many, the result may be confusion and our purpose defeated.

It may be interesting to read the key phrase and ask the teachers to repeat it. Then ask the children to help the teachers say it, and finally have the boys and girls repeat the words by themselves. Although most of the children are unable to read, point to the printed phrase to hold their attention each time it is repeated.

Now sing the first stanza and have the children raise their hands when

they hear you sing the key phrase. Then invite the teachers to sing the key phrase and have the boys and girls join the teachers the second time through. Finally, have the children sing that phrase without any assistance. By doing this, even the youngest children should learn at least part of the key phrase. Through this repetition the older ones will soon be able to sing all of the first stanza.

For Choristers

In teaching this song the following points should be kept in mind:

- Teach the first stanza only.
- Concentrate on teaching the children just the key phrase.
- Select your visual aids carefully.
- Direct with your hand rather than with a baton.
- Impress upon the boys and girls that everyone has his turn to sing the key phrase.

—Edith Nash.

Organ Music To Accompany July Sacrament Gems

Adagio

LeRoy J. Robertson



JULY SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."¹

FOR JUNIOR SUNDAY SCHOOL

Teach me, God, to know the right,
In every way be true;
That all may see Thy guiding light
In everything I do.²

¹Matthew 4:4.
²Carol Cornwall.

PHOTO AND ART CREDITS

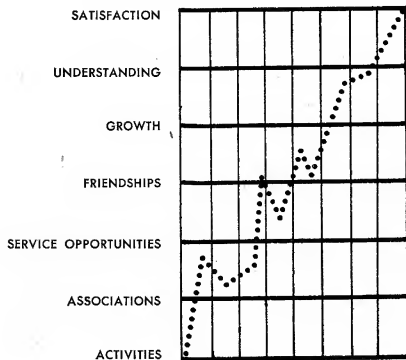
Ralph T. Clark, cover photo—
Children are Bradford Melis, son of Mr. and Mrs. Nick C. Melis, and Irene Bortolussi, daughter of Mr. and Mrs. Henry Bortolussi, members of the Farleys Fifth Ward, Farleys Stake.
Girl's costumes furnished through courtesy of Makoff; boy's rain clothing and umbrella furnished through courtesy of Keith O'Brien at Sugarhouse.
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Dick Carter, retouching.

***"Gospel teaching does pay dividends,"
affirms United States Senator Wallace
F. Bennett. Here is sound advice for
those who wish to invest for their future.***

"And Great Shall Be Your Reward"*



Dividends realized from participation as a Gospel teacher.

By Wallace F. Bennett

**Teacher Improvement Lesson —
Monthly Preparation Meeting, July, 1959**

IN the economic world, one who participates in a joint venture with many others receives his share of the reward for success in the form of a dividend. Dividends are of many kinds and are described by such terms as "regular," "special" or "preferred." Our Church is a joint venture in which every member is an active participant, and this participation and contribution to its success brings many dividends of both practical and spiritual value. In no area of service are the dividends greater than in the field of Gospel teaching.

In economic enterprises, the "regular" dividends measure the growth of the undertaking. In Gospel teaching, growth of the teacher may be described as a regular and steady dividend. It comes in many ways. The very acceptance of the call to teach regularly imposes a discipline of personal responsibility and develops a habit pattern that is invaluable. The necessity for preparation requires both a reviewing and refurbishing of material already a part of the teacher's store of knowledge, as well as a search for additional material, new viewpoints, and new methods of expression. The presentation of the lesson brings an exchange of ideas as well as contributions of further new facts and experiences. And the whole process brings increased competence, wider horizons of interest and greater self-confidence.

Gospel teaching supplies both the incentive and the activity we need to keep the principles of the Gospel vital in our lives. The responsibility of teaching prevents us from slipping downhill into lethargy, uncertainty and indifference. Instead, it spurs us to activity, understanding and dedication to the Lord's work.

We might describe as "special" dividends the rewards that come to us from the expanded and enriched human relationships we develop in our service as Gospel teachers. The most challenging are those we develop with those we teach. In the years of our lives, we touch the lives of thousands of people. Most of these contacts are casual and fleeting and apparently without significant consequence for them or us. But when, in teaching, our contacts are frequent and purposeful, they can be richly productive.

A perceptive and dedicated teacher can serve the student in many ways. He can open the door of understanding, set fear at rest, help resolve life's great dilemmas, set a pattern by example or even provide an anvil on which to hammer out a sound philosophy. While it would seem that the greatest dividend comes to the fortunate student of a wise teacher, the teacher himself has his reward in watching changes come, in seeing the brightness of understanding or resolve light up eyes that have been veiled in doubt and, by so doing to "one of the least of these," move closer to the perfect pattern himself.

*Of interest to all Gospel teachers.

There are other "special" dividends of association that Gospel teaching brings. One of the most treasured is the partnership with other teachers and participation in shared service. One of the great concepts of the Gospel as we understand it is that salvation cannot be attained in solitude nor in a vacuum. We grow by sharing as well as by serving. The whole Church organization is built on this concept; and to be a part of it is in itself a dividend which pays off in friendship, comfort and the assurance of belonging. "We go forth together believing."

In a third sense, association with the great men of God of all ages, whose acquaintance we make through our lessons, is another rich dividend. Because the Church is the Kingdom of God and is eternal, the accident of time which may prevent us from having known them in mortality does not separate us from them in fact. Through studying and teaching history, we get to know them. Through the priesthood, we recognize our common service in God's name. And through the ordinances of the Gospel, both for the living and for the dead, all of us are joined forever into the eternal family of which God is the head and we are the children. This is an eternal dividend whose value we come to appreciate more and more as we study the lives of great men in order to make them and their greatness live again for our students and for us.

But great as these dividends are, the title, "preferred," belongs to the spiritual satisfactions that come — the intangible and unexpected rewards for unselfish service. If we teach in the spirit of the Master's admonition, losing our lives with no thought of reward, giving service without bargaining in advance for pay or counting the cost, these blessings come unsought. We then find our lives are richer, even though we cannot point to any special event nor decision nor to a person nor a day.

Sometimes a thought or a smile, a kind word or a look awakens us to realization that we have outgrown a fault, forgotten a treasured error or forgiven an injury and have found greater joy and peace. This feeling can come only as a result of an attitude of service, and there is no richer opportunity for service than exists in teaching the Gospel. If we can accept the call to teach it formally and give ourselves completely to that task, others watching us may discover that our very lives have become lessons and that we thus teach always, as we also always learn. This power of growth through unselfish service is the essence of eternal progress, the secret of salvation, the ultimate preferred "dividend."

More Precious Than Rubies



*God does bless the pure in heart.**

A virtuous young man pledges his love and fidelity to the girl of his dreams with a precious stone — a diamond. And the happy girl treasures the gift as she would her life. She promises, in return, her own fresh, virtuous love in marriage.

The ring — with its precious gem — becomes a symbol of fidelity for the engaged couple, and a reminder of the priceless value of virtue in them both.

Solomon said it centuries ago: "A virtuous woman . . . her price is far above rubies . . ." For man it is equally true.

A latter-day hymn writer composed these beautiful lines:

"Cherish virtue! Cherish virtue!
God will bless the pure in heart."

Cherish — how beautiful and meaningful the word: to hold dear; to trust or keep with tenderness.

And virtue: integrity of character; uprightness of conduct; chastity.

The Prophet Mormon, in his last affectionate message to his son, Moroni, called virtue and chastity "the most dear and precious of all things."

Modern prophets have reaffirmed this eternal truth. So, young people of the Church, if you would deserve the confidence of the clean young man or young woman you someday hope to marry — if you would enjoy the fullness of happiness which belongs only to the pure in heart, be clean, be chaste, *be honest with yourself.*

*For Course 29, lesson of June 14, "Marriage for Eternity"; and for Course 25, lesson of August 2, "Making of Eternal Marriage."

Steven learns about kindness
and says . . .

"Thank You, Good Neighbors"*

By Elsie C. Carroll

(This is a true story about a 5-year-old boy named Steven. He lives with his Daddy and Mommy and little sister, Ann, in a neighborhood where people are kind to each other.)

STEVEN and Ann were very happy because they were expecting a new little brother or sister to share their home. Mommy had shown them the pretty, little robes and tiny booties she was making; and they knew that Grandma up in Idaho was knitting a warm shawl.

"Mommy, can I tell Larry and Ronny?" Steven asked.

"Their mothers already know," answered Mommy. "That is why they and the other neighbors are doing so many nice things for us."

"They sure are good to us. I like to live here," Steven exclaimed.

"Yes, when neighbors are kind to each other, it makes a happy place to live. We must do our part and be helpful to others," Mommy answered.

"I know what, Mommy. I can help Mrs. Wheeler pick up the sticks and papers on her lawn. Yesterday she was doing it, and every time she bent over she put her hand on her back and kinda groaned like it hurt," said Steven.

*For Course 3, lesson of July 19, "We Are Kind"; lesson of July 26, "Sometimes Neighbors Are Sick"; and lesson of August 16, "We Share". Also, for Course 1, lesson of July 19, "We Are Happy When We Share"; and lesson of June 14, "We Are Kind to Our Friends."



By taking a pudding to his good neighbors, Steven says in his own way, "Thank you."

"I'm sure it did hurt. She is nearly ninety years old and has rheumatism. I'm glad you want to help her. When you are through, you can go across the street and see if you can do something to help Mrs. Parker, who is not well."

"All right," Steven answered. "Maybe she'll give us some cookies. She does sometimes when we're playing over there - even when we don't do anything for her."

"Oh, Stevie, I hope you wouldn't be kind just to get some cookies. She is kind because it makes her happy."

Steven thought about that for a moment. "It does make us feel good when we do something for someone," he said.

Steven started out to find Larry and Ronny to help clean up the trash on Sister Wheeler's lawn.

"She left the basket by her porch. We'll put all the trash in it, and won't she be surprised!" Steven said.

He saw Daddy driving into the garage.

"Hi, Daddy! Ask Mommy what I'm going to do," he called.

Just then he heard his mother scream and saw his father leap from the car and rush to the house. Steven ran around to the back. Mommy was lying at the foot of the steps all crumpled up and making pitiful noises. Ronny's mother and another neighbor were running across the lawn. Daddy was kneeling by Mommy, and Ann came out of the house screaming, "Mommy! Mommy!"

Daddy's face was white. He was calling, "Get a doctor! Call an ambulance! Hurry!"

Other neighbors were gathering. Steven was paralyzed with fear. Ann had run to him and was clinging to his knees, still screaming. Tears were streaming down his own cheeks. What if Mommy should die!

He could hear Daddy praying and talking softly to her.

Then Dr. Morris came with his little black bag, and the ambulance soon arrived. Mommy was put on a stretcher and lifted into it. The doctor and Daddy both climbed in, and the ambulance left.

It was then Ronny's mother took the crying children in her arms. "You poor darlings! Your Mommy will be all right. They are taking her to the hospital so the doctors can fix her leg and make her well. You must come home with me and have lunch and stay till your Daddy comes."

Later Daddy telephoned that Mommy would be all right, but that she would have to stay in the hospital a few days and then have a cast on her leg and walk with crutches for several months. Steven heard Ronny's mother say, "Don't you worry about anything. I'll keep them

right here. Everything is all right in your house. Everybody wants to help."

And so Steven and Ann stayed at Ronny's until Grandpa and Grandma came to take the children to Idaho. Even after Mommy was home again and Steven and Ann had returned from Idaho the neighbors still wanted to be helpful. They took turns coming in the morning to make beds and sweep and dust, and they took the washing and ironing to do with their own. They brought in cooked food every day. Every night at prayers Heavenly Father was thanked for sparing Mommy's life

and for the wonderful neighbors who were so very kind and helpful.

Soon after she came home, Mommy insisted that she could get lunch without any help, and Steven saw her making a pudding.

"Mommy, can I take some of that to Sister Wheeler and Sister Harper?" he asked.

"Of course you can, dear," Mommy replied. "No matter what we do we can never repay our good neighbors for all they have done for us."

"Mommy, in Sunday School the teacher said the Lord wants us to love our neighbors. We do, don't we?" Steven said.

.....

They Converted Us by What They Were*

By Robert K. Mautz

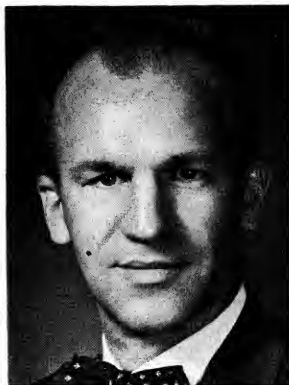
SINCERITY of purpose and humble courage are the characteristics of a great teacher. Our first experience with the Restored Gospel was with a missionary teacher who regardless of a lack of polish measured high in these Christlike qualities.

S. Darrell Handy was just another young missionary that evening. My wife and I had met with three or four different missionaries over a period of two or three weeks. Illness, visits by supervising elders and transfers had prevented us from establishing any close relationship. As a matter of fact, we were not really interested in what they had to say and were hoping that soon they would get the idea and not bother us any longer. We were happy as we were, and the claims they made seemed more than a little preposterous.

Brother Handy's first cottage meeting with us must have been one

of the most difficult evenings of his life. He came considerably worried about teaching a college professor and his wife on this, his first night in a new city. Although it was not my intention to make his task difficult, I am sure I did little to make it easy. My training and experience are such as to make me critical of the statements of others, and this reluctance must have been only too evident. Here was a boy, younger than many I had in class every day, trying to convince me that much of what I had believed all my life was in error.

As he developed the lesson — the great apostasy, its prediction in the scriptures, its occurrence, and its existence in the present — Brother Handy turned repeatedly to his outline. He wet his lips with his tongue, sat on the edge of his chair, stammered occasionally, referred to his outline and fought on through the lesson. It was anything but a polished performance. He seemed to know the material; why then must he continually fidget with his books?



ROBERT K. MAUTZ

Remained unconvinced, yet . . .

His apparent acute discomfort soon made me uncomfortable for him, and I was happy when his companion closed the meeting with prayer.

"Surely this will be enough," I thought. "They won't want to come back again." But they did. With the most winning smile, Brother

(Concluded on following page.)

*For Course 5, lesson of July 5, "Missionaries and Righteousness"; for Course 7, lesson of September 13, "Missions in North America"; for Course 9, lesson of July 19, "Alma the Courageous Missionary"; for Course 11, lesson of July 12, "The Gathering of Israel"; and for Course 29, lesson of July 5, "How Gathering Is Taking Place."

Handy thanked us for the privilege of meeting with us and asked if they could return at the same time the following week. Perhaps it was only our astonishment that made us consent.

After they left, we talked about the meeting. Gradually the thought came to both of us. The poor boy was scared to death. He could feel that we were unsympathetic, that we remained unconvinced. Yet he knew what he believed and he had told us without omitting or compromising a point. Humbly, honestly, and in simple, straightforward words he had left his message. This was a testament of faith. As we thought about this and what his feelings must have been in anticipation of the meeting, we began

to appreciate the trial the evening had been. We wondered at the force that moved a young man to submit himself to such punishment voluntarily. Certainly, we agreed, he must be convinced himself.

Brother Handy and other equally fine young men continued to meet with us. Their approach was simple: a few straightforward claims supported by quotations from the Bible, the same Bible we had known all our lives but which we now found to include more than we had ever dreamed. They used no visual aids, no high-pressure methods. They knew they had the truth and they wanted to share it with us as generous souls desire to share any treasured possession. They encouraged us to read the Book of Mormon and to pray together.

This was a memorable summer for us. We began to look forward to their visits and to question them on matters beyond the lesson. Although they had a surprising knowledge of the scriptures, they made no claim to great learning. They answered our questions as best they could, simply and with frequent reference to the scriptures.

As we look back on that summer eight years ago, we wonder what the result might have been had a poised and skillful teacher met with us that evening. Would he have been as effective as this fine, humble lad who told what he believed simply, honestly and without show? It is to be expected that the Gospel teaching we remember best is that which led to our baptism. But we

remember our meetings with "the elders" for more than this. We remember their love for the Gospel, their humble courage, their patience with our reluctance to accept, and the lesson which they themselves were to us.

THE AUTHOR

ROBERT K. MAUTZ is a professor of accountancy at the University of Illinois and branch president of the Champaign (Illinois) Branch, Northern States Mission.

Although he was born in Fort William, Ontario, Canada, his parents were American citizens. Soon after his birth, his family moved to Grand Forks, North Dakota, where he spent his early life.

After receiving his bachelor of science degree from the University of North Dakota, and his master of science degree from the University of Illinois, he went on to earn his Certified Public Accountant and doctor of philosophy degrees in accounting from the University of Illinois.

He excelled in his academic studies, being awarded membership in Beta Alpha Psi (accounting), Beta Gamma Sigma and Phi Kappa Phi honorary fraternities.

Meanwhile, he married Ruth S. Sundby of Grand Forks in 1939.

Besides instructing at the university, he has contributed to leading accounting periodicals and handbooks and has written or co-authored two textbooks and a monograph. He is currently serving as editor of *The Accounting Review*.

Brother and Sister Mautz were converted to the Church and baptized in 1950. He served as first counselor in the Champaign Branch presidency from 1951 to 1954. Since then he has been branch president.



S. DARRELL HANDY

Knew what he believed, and . . .

When You Are Seeking to Find . . .

Happiness

BIG pleasures and great happiness are but the summation of many little pleasures and deeds of kindness bound together, as a loaf of bread is many crumbs in the aggregate.

Happiness is the art of finding joy and satisfaction in the little privileges of life: a quiet hour in the sun, instead of a faraway journey; a little outing in the nearby woods, instead of long trips away; an hour with a friend, instead of an extended visit with relatives;

a few pages of a book, instead of hours of reading at a time; a flash of sunset, a single beautiful flower, a passing smile, a kindly word, a little gift bestowed anonymously, a little thoughtfulness here and there as the days slip by.

These are the crumbs of happiness. Do not despise them, lest when the evening finds you, you be a-hungered and disconsolate.

—Anonymous.

For Happier Beginners

By Deane R. Sutherland

whether that be in the form of playmates or developing his imagination.

The "Bobbies" in our Sunday Schools can feel Mother tensing up for that initial abandonment that comes when the children enter a strange room and Bobby is left alone to face this new experience. Tiny

mother as a member of the class until the child has adjusted. Let the mother stay with the child the whole time for several weeks, if necessary. Then the mother can let the teacher start taking over gradually. The mother may leave for a few minutes and then return for the remainder



To make a beginner feel happy, the teacher may sit next to him and demonstrate special attention by a word or a smile or by placing an arm around the child's shoulders.

"WE go through this every week," the Nursery (Course No. 1) teacher remarked in exasperation as Bobby burst into terrified wails when his mother pushed him into the classroom and fled. The Junior Sunday School coordinator waited awhile. Since Bobby's sobbing grew no better, she entered the room and took him from the group. Two or three other children with dampened spirits were crying a little, and it took some time for the teacher to divert their interest to little songs and play.

What happened to Bobby? The coordinator walked the hall with him, talking quietly. At last — because his sobbing, though quieter, did not lessen — she returned him to his mother in her own class.

There is no doubt that this procedure only lengthens the period before Bobby becomes independent and happy about going to his own class. "Pushing" a child into his first class in Sunday School is neither wise nor beneficial in the long run. It will not take Bobby too long — if the approach is handled correctly — before he discovers that his own little class is not only fun, but fulfills his need for new experiences,

children must meet together many times before classmates begin to look and feel familiar to the new child. The tiny child may have a whole week to completely forget the faces from his Nursery class.

Perhaps this problem can never be solved to the complete satisfaction of everyone involved: the Sunday School superintendent, the coordinator, the teacher, the mother, and the child. The child's needs should be considered first and should determine the approach to this situation. This is the age that the child needs to be around other children; and, if given an opportunity, he will respond happily to the Nursery class in Sunday School.

But this is also the age when the child has learned to depend for security on just two people who have consistently loved him since he was born. Naturally he is going to be upset if all of a sudden they disappear and leave him on his own.

There are many children who may not need a few months to become completely trusting toward their new class, and may accept it in a matter of just a few weeks.

But if the child is fearful, the teacher should accept the child's

of the class whether the child begins to cry or not. Gradually the time that she leaves may be lengthened, but the mother should remain near so a quick reappearance may reassure her child. The time will come when the mother can go to her own class with a happy heart, knowing all is serene with her child.

Above all, both the mother and teacher should treat the situation with matter-of-factness: This is something we are privileged to do when the child reaches 3 years of age; at 3, he is old enough to go to his own class with his teacher. The teacher usually will respond by seating the new one next to her and showing special attention — if it is only an arm around the shoulder briefly or a special word or smile.

A successful entrance into our classes in Sunday School can be made if the mother and teacher are patient enough. The really frightened child should never be "pushed" into what becomes, for him, a terrifying situation. Unless we become impatient, we can guide each child into his beginner class happily enough so he will get the maximum benefit from this new spiritual experience.

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES

Church of Jesus Christ of Latter-day Saints

3rd Quarter, 1959

COURSE OF STUDY—1958	Course No. 1: Sunday Morning in the Nursery	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing Spiritually, Part I	Course No. 4: Living Our Religion, Part I	Course No. 6: History of the Church for Children	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
COURSE OF STUDY—1959	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing Spiritually, Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures	Course No. 11: History of the Restored Church
APPROXIMATE AGES—1959	Nursery Nearly 3, 3	Advanced Nursery 4	Kindergarten 5, 6	Primary 7, 8	9, 10	11, 12	13, 14
Date of Lesson JULY 5	We Have Things that Belong to Us	We Pray at Home	We Live in a Neighborhood	Unit 8 Indians Are Waiting for the Gospel	John Taylor	Righteous King Benjamin	Church and Industrial Enterprise (Continued)
JULY 12	Other People Have Things that Belong to Them	We Pray at Church	Interesting Places	Unit 8 Missionaries and Righteousness	Wilford Woodruff	Abinadi, the Fearless	The Gathering of Israel
JULY 19	We Are Happy When We Share	Special Helpers	We Are Kind	Unit 8 Righteous Men Receive Gift of Holy Ghost	Lorenzo Snow	Alma, the Courageous Missionary	The Gathering of Israel (Continued)
JULY 26	We Like To Share at Sunday School	A Long Journey	Sometimes Neighbors Are Sick	Unit 9 Church Welfare Provides Merciful Opportunities	Joseph F. Smith	Alma, the Great High Priest	Church Buildings
AUGUST 2	We Can Do Many Things at Home	Making New Homes	Some Neighbors Are Elderly	Unit 9 Our Heavenly Father and Son Are Merciful	Heber J. Grant	Alma, the Younger	Church Buildings (Continued)
AUGUST 9	We Can Do Many Things at Sunday School	Crops Were Saved	Some Neighbors Are Different	Unit 9 A Merciful Person Is Willing to Forgive	George Albert Smith	Alma, a Valiant Servant of God	Temple Work
AUGUST 16	Other People Can Do Many Things	A Beautiful City	We Share	Unit 10 The Pure in Heart Are Honest	David O. McKay	Alma and Amulek	Review
AUGUST 23	Animals Can Do Many Things	Pres. David O. McKay	We Cooperate	Unit 10 "Out of . . . Heart the Mouth Speaketh"	Our General Authorities	Zeezrom, the Convert	Cultural Contributions
AUGUST 30	Heavenly Father Can Do Everything	Prophet Elijah	We Work	Unit 10 Pure in Heart	Review	Korihor, the Anti-Christ	Cultural Contributions (Continued)
SEPTEMBER 6	When We Experience Pain or Discomfort	Noah and the Great Rain	Helpers Come to Our Street	Unit 11 "Am I My Brother's Keeper?"	The Church in the World	Ammon, who Converted a King	Church and Agriculture
SEPTEMBER 13	When Those We Love Are Away	David, the Shepherd Boy	We Visit Friends	Unit 11 Tolerance	The Missions—in North America	The Fruits of Ammon's Mission	Church and Agriculture (Continued)
SEPTEMBER 20	When Others Are Unkind to Us	David Becomes a Great King	Jesus Visited Friends	Unit 11 Great Men Are Peacemakers	The Missions—in Europe	Aaron, Who Would Not Give Up	Church and Agriculture (Continued)
SEPTEMBER 27	When We Are Ill	Baby Moses Was Protected	Open Sunday	Unit 11 Peace Is a Personal Problem	The Missions—in the Pacific	Alma and His Sons	Pioneer Trail Blazing

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES

Church of Jesus Christ of Latter-day Saints

3rd Quarter, 1959

Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 18: Christ's Ideals for Living	Course No. 20: Family Exaltation	Course No. 23: Teaching the Gospel	Course No. 24: Parent and Child	Course No. 26: Gospel Ideals	Course No. 28: An Introduction to the Gospel
↓	↓	↓	↓	↓	↓	↓	↓
Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life in Ancient America	Course No. 19: The Articles of Faith	Course No. 21: Saviors on Mount Zion	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Youth (First Year)	Course No. 27: An Introduction to the Gospel	Course No. 29: A Marvellous Work and a Wonder
15, 16	17, 18	19, 20, 21, 22	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine— Adults	Gospel Essentials— Adults
The Church	Alma and His Problems	The Sacrament of the Lord's Supper	A Great Central Library in Zion		Problems in Learning the Gospel	Sin	How Gathering Is Taking Place
Restoration of the Gospel	Alma's Mission of Love	Authority in the Ministry	Miniature Records on Microfilm		Understanding the Adolescent	Overcoming Sin Through Repentance	Israel in the Latter Days
The Gospel	Alma and Amulek	Foreordination and Predestination	A World-wide Record Program		Understanding the Adolescent (Continued)	Review	The True Church
How the Gospel Spreads	A Mission to The Lamanites	Church Organization— the Primitive Church	Searching in a Library		Understanding the Adolescent (Continued)	The Meaning of Baptism	A Voice of Warning
How the Gospel Spreads (Continued)	Mission to the Zoramites	The Apostasy	Collecting Records		Making of an Eternal Marriage	Questions on Baptism	His Many Mansions
Religion	Helaman	Church Organization— the Restored Church	Review		Making of an Eternal Marriage (Continued)	The Remission of Sins	Road to Salvation
Practical Religion	Shiblon	Spiritual Gifts	The Name You Bear		Making of an Eternal Marriage (Continued)	Gift of the Holy Ghost	Review
Review	Corianton	The Bible— the Old Testament	The Spirit of Temple Building		Making of an Eternal Marriage (Continued)	Sacrament of the Lord's Supper	Whence Camest Man?
Temples and Temple Work	Moroni Versus Zerahemnah	The Bible— the New Testament	Sacred House of Prayer and Learning		Growth Toward Religious Maturity	Review	Fore- ordination
Temples and Temple Work (Continued)	Moroni Versus Amalickiah	The Bible as a Whole (the Dead Sea Scrolls)	Saviors to the Fathers		Growth Toward Religious Maturity (Continued)	The Church— Nature and Place in Our Lives	Begotten Sons and Daughters
Genealogy	Moroni Versus Ammoron	The Book of Mormon Historical Content	A Privilege to Youth		Growth Toward Religious Maturity (Continued)	Priesthood— Divine Authority of the Church	Why Is Man Here?
Joy, the Goal of Life	Political and Religious Disintegration	The Book of Mormon Arrangement and Translation	Baptisms that Were Accepted		Faith and Intellectual Maturity	Priesthood Organization and Functions	Marriage and Family
Helps to Safety and Happiness	Nephi	The Book of Mormon Authenticity	The Greatest Blessing of Life	Introduction to the Course	Faith and Intellectual Maturity (Continued)	Organization of the Church	Where Is Man Going?

During these weeks initiate and complete plans for the coming Teacher Training course.

Mothers of Our Apostles and Patriarch

Name	Birth and Death	Marriage	Children	Characteristics
Jennette Evelyn Evans McKay (Mother of Pres. David O. McKay)	Born Aug. 28, 1850, in Merthyrtydfil, Glamorgan-shire, Wales, to Thomas Evans and Margaret Powell; Died Jan. 5, 1905.	Married David McKay, April 9, 1867, in Endowment House, Salt Lake City, Utah.	10 children: David O., Thomas E. (d.); ¹ Jeanette M. Morrall, Anne M. Farr, Elizabeth M. Hill, William M. (d.), Katherine M. Ricks, Morgan (d.), Margaret (d.), Ellena (d.). 8 children college graduates, 7 sons filled missions, all teachers, speakers, professional people, David O. is Pres. of the Church; daughters led in auxiliary organizations. (First 2 children died early in life.)	Beautiful in face, form and character; her home always open to travelers and friends; excellent cook; patient, gentle, wise, cheerful; even though in poor health the last ten years of her life, she attained peace at home by giving quiet, sage and loving advice; sec. of Relief Society, pres. of MIA.
Emma Louise Stayner Richards (Mother of Pres. Stephen L. Richards)	Born Dec. 5, 1857, in Farmington, Utah, to Arthur Stayner and Emma Turner; Died Sept. 17, 1935.	Married Dr. Stephen Longstroth Richards, Aug. 13, 1878, in Endowment House, Salt Lake City, Utah.	10 children: Stephen L., Claude, G. Gill, Stayner, Willard, Russell, Grace R., Warner, Alice (d.), Monny (d.), Arthur (d.). Children have been S.S. supt., bishop, stake pres., pres. of foreign mission, Asst's to Twelve, Sec. and Asst's Supt. of S.S., member of First Presidency; daughters active in Primary work. (2 children died in infancy.)	Excellent homemaker; incessant reader; Relief Society pres.; clever with handicrafts; "lots of fun."
Mary Louise Woolley Clark (Mother of Pres. J. Reuben Clark, Jr.)	Born July 5, 1848, in Keith County, Nebraska, to Edwin D. Woolley, Sr. and Mary Wickersham; Died Feb. 10, 1938.	Married Joshua Reuben Clark, July 11, 1870, in Endowment House, Salt Lake City, Utah.	10 children: J. Reuben, Jr., Edwin M., (d.), Elmer D. (d.), M. Esther C. Naylor, Frank R., Alice M. W. C. Sutton (d.), Samuel W., Lucile R. C. Johnson (d.), John W., Gordon W. Children have been S.S. supt., bishop, bishop, op. branch pres., member of First Presidency and former Ambassador to Mexico.	Born on the way from Nauvoo to Utah; early settler of Tooele County; devout Latter-day Saint; pres. of Relief Society.
Julina Lambson Smith (Mother of Pres. Joseph Fielding Smith)	Born June 18, 1849, in Salt Lake City, Utah, to Alfred B. Lambson and Melissa J. Bigler; Died Jan. 10, 1936.	Married Joseph F. Smith, May 5, 1866.	11 children: Mercy J. (d.), Mary S. Peterson (d.), Donette S. Kesler, Joseph F., David A., George C., Julia C. Peery (d.), Elias W., Emily S. Walker, Rachel S. Taylor, Edith S. Patrick; adopted: Edward A., Marjorie V. S. Brown. 5 sons filled missions; Church positions: member Presiding Bishopric, mission pres., apostle, curator of Temple Square Bureau of Information; all married in the temple; daughters active in auxiliary organizations.	Officer in Retrenchment Society (now MIA); Relief Society general board member; graduate of nursing school—brought about 1,000 babies into the world, and never lost a baby or mother; began burial clothes department of Relief Society by making temple clothes at Beehive House; "peacemaker."
Louisa Emeline Bingham Lee (Mother of Elder Harold B. Lee)	Born Jan. 1, 1879, in Clifton, Oneida County, Idaho, to Perry Calvin Bingham and Rachel Elvira Henderson; Living.	Married Samuel Marion Lee, May 13, 1895, in Logan Temple.	6 children: S. Perry, Harold B., Clyde B. (d.), Waldo B., Stella L. Watson, Verda L. Ross. Sons are outstanding in civic and church capacities. Member of stake presidency; apostle.	Great faith and intense loyalty to family; gifted in art, needlework—knitting, crocheting, sewing.
Olive Woolley Kimball (Mother of Elder Spencer W. Kimball)	Born June 1, 1860, in Salt Lake City, Utah, to Edwin Dilworth Woolley and Mary Ann Olpin; Died Oct. 18, 1906.	Married Andrew Kimball, Feb. 2, 1882.	11 children: Maude W. (d.), Olive C., Claridge, Andrew G., Delbert G., Ruth W., K. Udell (d.), Spencer W., Alice A., Nelson, Fanny W. (d.), Helen M. Farr (d.), Mary (d.), Rachel (d.). Children are musically inclined, active in Church; one son is patriarch, one a bishop, one an apostle; daughters are in Church activities.	Played organ, sang solos and in a duet with daughter, Claire; supported husband as stake pres.; leader in Relief Society; exemplary mother.
Sarah Dunkley Benson (Mother of Elder Ezra Taft Benson)	Born June 29, 1878, in Franklin, Idaho, to Joseph Dunkley and Margaret Wright; Died June 1, 1933.	Married George Taft Benson, Oct. 19, 1898, in Logan Temple.	11 children: Ezra T., Joseph D., Margaret B. Keller, Orval D., George T., Sarah B. Jensen, Louisa B. Greenwood, Lara B. Whittle, Valdo D., Ross D., Valdo B. 7 sons filled missions—all district pres.; sons have been bishops, stake pres., apostle and Sec. of Agriculture of the U. S.	Lovely voice—sang solos and did choir work; known for her sewing ability; supported husband in bishopric, stake presidency, high council, county commission; served as teacher, Relief Society pres., stake Primary executive.
Christine Marie Anderson Petersen (Mother of Elder Mark E. Petersen)	Born Nov. 1, 1872, in Hvarup, Aalborg, Denmark, to Bertram Christian Anderson and Marie Elizabeth Nielsen; Died Oct. 28, 1947.	Married Christian Petersen, Jan. 23, 1893, in Salt Lake Temple.	5 children: Christian, Mona P. Smith, Claude B., Mark E., Phoebe P. Starr. Children have been stake high council member, stake pres., Relief Society pres., ward organist, apostle.	Excellent homemaker, cheerful, economical, industrious, gracious hostess; excellent cook and seamstress; completely loyal to Church, friends and family; made others feel at ease.

Name	Birth and Death	Marriage	Children	Characteristics
Alice Evelyn Dinwood- ey Moyle (Mother of Elder Henry D. Moyle)	Born Sept. 13, 1865, in Salt Lake City, Utah, to Henry Dinwood-ey and Sarah Kinnersley; Died April 5, 1950.	Married James H. Moyle, Nov. 17, 1887, in Logan Temple.	8 children: Henry D., Walter G., Gil- bert D., James D., Evelyn M., Nelson, Sara M. Creer, James H. (d.), Richard G. (d.). 3 sons filled missions, 2 sons lawyers, 2 are businessmen; apostle; daughters are college graduates—one in crime prevention in N. Y. (2 sons died in infancy.)	Active in Church, community and lit- erary circles; active in Eastern States Mission while husband was president; painted as a hobby; played piano; did some dramatic work; loved life and people.
Polly May Hunsaker Stapley (Mother of El- der Delbert L. Stapley)	Born Dec. 24, 1874, in Honeyville, Box Elder Co., Utah, to Abraham Hunsaker and Melissa Caroline Johnson; Died Mar. 4, 1935.	Married Orley S. Stapley, Aug. 22, 1894; sealed in Salt Lake Temple Aug. 19, 1897.	9 children: Orley G., Delbert L., Lorel A., Lynn E., Zelda L., Thyrle H., Zola M., Cleo M., Wayne C. Musical in- terest, Church, civic and community activities; carried on O. S. Stapley business since father's death in 1896.	Sweet and kindly; meticulous house- keeper and homemaker; cordial and hospitable; faithful and devoted; humble; charming; had many friends; was loved and respected; active in Relief Society and other Church aux- iliaries.
Teressea Artemesia Redd Romney (Mother of Elder Marion G. Romney)	Born Aug. 14, 1874, in New Harmony, Utah, to Lemuel Hardison Redd and Sarah Louise Chamberlin Living.	Married George Samuel Romney, Dec. 5, 1894.	10 children: Tessa R. Clark, Marion G., Lurline R. Cheney, Antone K., Artemesia R. Ballif, Jeanine E., Ed- mund, Leona R., Montmarth, Maurine R. Johnson, Jennie R. Swenson, Merlyn R. Walters. 10 children have attended college, 6 are university graduates; all active in Church; Antone: prof. & asst. dean of education at BYU; Marion: L.L.B. bishop, stake pres, Asst to Twelve, apostle.	President of Northwestern States Mis- sion Relief Society; talent for paint- ing and creative art — one of her paintings now hangs in the Relief Society Building; has held many Church positions.
Alice Almira Robinson Richards (Mother of Elder LeGrand Rich- ards)	Born May 14, 1864, in Farmington, Utah, to Oliver Lee Robinson and Lucy Miller; Died April 21, 1946.	Married George Franklin Richards, March 9, 1882, in Endowment House, Salt Lake City, Utah.	15 children: George F. Jr., Alice M. R. Robinson, LeGrand, Joel, Sarah R. Cannon, Amy M. (d.), Ruby R. H. Brown (d.), Lucena R. Card, Mamie R. Silver, Alverda (d.), Nina R. Wood- bury, Edna R. Wallace, Oliver L., Estelle R. Taylor, Ray L. 5 sons filled missions, 3 sons mission pres., 2 bish- ops, 1 stake pres., 3 high council members, 1 Presiding Bishop, 2 patri- archs, apostle; all daughters active in Church; all children married in temple.	She was a mother in all that the word implies; did little public Church work until her children were married; served many years as matron in Salt Lake Temple while her husband was temple pres.; later presided with him over all the temples of the Church.
Florence Neslen Evans (Mother of Elder Rich- ard L. Evans)	Born April 16, 1866, in Salt Lake City, Utah, to Robert Francis Neslen and Eleanor Stevens; Died Jan. 11, 1940.	Married John Alldridge Evans, Mar. 23, 1887, in Logan Temple.	9 children: J. Elmer (d.), Florence, Elizabeth E. Kaiser, Lucile (d.), David W., Alldridge N. (d.), Ruth E. Cutler, Mary E. Soderberg, Richard L. Chil- dren have been stake pres., bishop, S.S. general board member, bishop's counselor, S.S. supt., temple officiator, stake and ward Relief Society pres., stake Primary pres., teachers, apostle.	As a widow she reared her nine children in the Gospel; frugal manag- er; hospitable homemaker; faithful and consistent Church goer and tithing payer; Relief Society visiting teacher 30 years in the same district; sang in duets and choirs, created love and spirituality in her home.
Mary Lois Walker Mor- ris (Mother of Elder George G. Morris)	Born May 14, 1835, in Look, Staffordshire, England, to William Gibson Walker and Mary Godwin; Died Nov. 29, 1919.	Married Elias Morris in 1856.	8 children: Naphi L. (d.), George G., Addie M. Cannon (d.), Kate M. Can- non (d.), Effie M. Ashton (d.), Ray (d.), Richard (d.), John (d.). Sons both filled missions to Great Britain, both worked on YWMA general board; Naphi: stake pres.; George G.: apostle; daughters were active in Church. (3 sons died in infancy.)	English girl, quiet and refined; loved books; was a diligent student; wrote sketches and poetry; loved music and fine arts; devoted to her home and children; did expert millinery work and needlework; always active in life; diligent Relief Society and Primary worker; chair member.
Lydia Jane Brown Brown (Mother of El- der Hugh B. Brown)	Born Aug. 10, 1855, in Ogden, Utah, to James S. Brown and Lydia Jane Tanner; Died June 3, 1935.	Married Homer Manley Brown, Nov. 22, 1875, in Endowment House, Salt Lake City, Utah.	14 children: Minnie G. (d.), Edna B. Tanner, Homer J., Lillie D. B. Ander- son, Hugh B., Scott B., Lawrence M., Owen S. (d.), Gerald S. (d.), Roumelia B. Hartley, twins Verona B. Hamblin and Winona B. Wilkins, Zola B. Harris, Harvey. 5 sons filled missions, sons active in Church auxiliaries, high coun- cils, bishops, patriarchs, temple work- er, S.S. general board, apostle; high- councils active in Church; all children married in temple.	Stake president of Alberta, Canada Relief Society; deeply loved by all, faithful and ardent worker; her father marched with the Mormon Battalion.
Martha E. Gee Smith (Mother of Patriarch Eldred G. Smith)	Born April 28, 1883, in Provo, Utah, to George W. Gee and Sophina A. Fuller; Living.	Married Hyrum G. Smith Aug. 17, 1904, in Salt Lake Temple.	8 children: Cleone S. Ison, Eldred G., Helen S. Huefner, Barden G., Hyrum G. Miriam S. Patton (d.), Verona S. Clark, Donna S. Smith. 3 sons filled missions, daughters active in auxil- iaries of the Church; one son Patriarch of the Church.	Ardent Church worker; YWMA general board; dental technician to hus- band; good homemaker; skilled in handwork — embroidery, crocheting, quilting; first hostess of Lion House; supported husband as Patriarch.

*Deceased

GIFT OF LISTENING

MY friend is a dependable man. He is known faithfully to meet his appointments. He does his tasks well. No man is admired more in our little community strewn amid the scrub oaks beside the towering hills.

But the other night my friend failed to appear at an appointed meeting. We knew he was not ill. He had said nothing else was scheduled. We were disappointed.

Next day my friend explained his absence. As he was about to leave his home the night before, a neighbor called. The neighbor was troubled. "He had some burdens to unload," my friend said. "I am sorry I missed the meeting. I don't know how much I helped. For about two hours, I did little more than listen. But my neighbor seemed to go home a happier man."

My friend no doubt did more good in those two hours of listening than he could have done at the meeting, important as it was. My friend is a good listener. That is one of the reasons he is loved and admired so.

To listen well to an aching heart is kindness in one of its most kingly roles.

In comforting and caring for the afflicted, few have excelled a slender, highborn English woman named Florence Nightingale.

In 1854 Britain and her allies were locked in battle with Russia. It has been called the Crimean War. Wounded men suffered in hospital squalor as well as in pain. Many lay in four miles of beds in a yellow, towered hospital on a hill in Turkey, overlooking the narrow, blue Bosphorus which divides Europe from Asia. It was called a hospital. Really it was a miserable prison where men came to die. There was the stench of open sewers. For days neglected heroes lay in dirty, bloodstained



"LADY WITH A LAMP"

They kissed her shadow as it fell.

shirts — some on the hard, filthy floors. Rats were roommates. Bed sheets were of canvas. Men who could not feed themselves often went without. Disorder was everywhere.

Florence Nightingale moved like a legion of angels into these vast halls of horror and suffering. She organized a laundry, with soldiers' wives doing the work. She set up extra kitchens. She trained orderlies and nurses. Sometimes for 20 hours at a stretch she helped with operations, distributed stores and directed cleanup work. She reduced the hospital's death rate from 45 per cent to below 5 per cent.

Besides all this, at night she walked quietly with a lamp between the crowded beds down the long corridors — listening. Quietly she listened to the agonizing groans, and suffering men *knew*. Comforted, some, it is said, kissed her shadow as it fell.

Florence Nightingale was a great reformer in hospital care. But of all her work, she is perhaps remembered most as "The Lady with a Lamp"—for what she did quietly as she *listened* and brought a glow of hope in the night.¹

¹See Seymour, Lucy Ridgely, *Florence Nightingale*; 1951 edition; The Macmillan Co.; New York City; New York; and Andrews, Mary H. S., *A Post Commander, Florence Nightingale*; 1929 edition; Doubleday, Doran & Co., Inc.; Garden City, New York.

Everyone has his nights of despair. A child with a broken toy. A girl let down in love. A man down-trodden by debt. A mother disappointed in a daughter. A family despairing in death. For them all, an ear that listens intently and patiently and understandingly is often a great healer.

To learn to listen well is to master one of the greatest of arts — the art of giving solace, and praise, silently.

They tell of a lesson in the art of listening given by the late Charles Townsend Copeland, Harvard professor. He invited some of his favorite students to his chambers. A sophomore inquired about learning the finer points of conversation. The professor waved his finger admonishingly, then said, "Listen, my boy."

There was a pause. Then the student said, "Well, I'm listening."

The professor replied: "That's all there is to it."²

Prayers are not always answered as we would like. Sometimes we may wonder whether a particular prayer is answered at all. But one of the great strengths coming from prayer is to know that Someone is listening.

The gift of listening is a priceless gift. There is none quite like it when a heart is low.

—Wendell J. Ashton.

²*Reader's Digest*, June, 1953, page 40.